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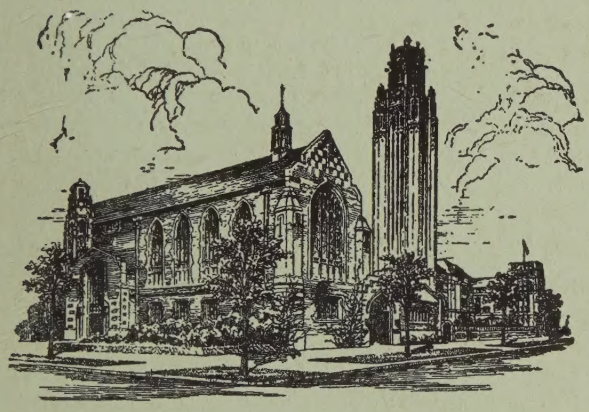
ne XXXIX NOVEMBER 1949 *Number 4*

The Chicago Theological Seminary

REGISTER



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COMMENCEMENT, 1949

The Ninety-first Commencement at C.T.S., June 16, 1949, was memorable for:

1. The conferring of the honorary degree of Doctor of Divinity upon:

LESLIE EDWARD COOKE. *"Who in times of terror and destruction kept hope alive, ministering to broken minds and bodies. In the less dramatic days since the war, you bring to ministers of Jesus Christ the strength of Christian fellowship, the power of the Gospel, and an understanding heart. To you the Congregational churches of this country also look, as they did to your predecessor, our friend, to knit closer the ties that bind together those of the Congregational way. . . ."*

HENRY JAMES LEE. *"You grace the Christian ministry by your gifts of preaching, study, administration, and pastoral care. For over a quarter of a century men and women, boys and girls, have looked to you and been comforted, encouraged, and enlightened. Ardent Congregationalist; cultured alumnus devoted to what you like to call 'our beloved Seminary.' . . ."*

SILAS A. MECKEL. *"Devoted minister of a church which under your leadership has grown from 40 members to 2,000 members; responsive to the varied religious moods and tastes to be found within American Protestantism; reaper of the rewards of personal loyalty, community respect, and far-reaching influence which come to those whose ministry in a single church spans the decades; mediator between our churches and the armed forces; whom men in many parts of the country know as 'Skip.' . . ."*

RAY KAKUICHI OSHIMO. *"First Hawaiian-born Japanese-American to receive the Ph.D. degree in this country; who has made vivid the reality of Christian friendship and fellowship across the barriers raised by war; you bring to the deanship of the only graduate theological department of a Japanese university welcome qualities of scholarship and of the preaching and pastoral ministry for the upbuilding of a Christian and peaceful Japan. Honored and honorable alumnus of the Seminary. . . ."*

2. Conferring of degrees upon the following candidates:

Master of Arts (*awarded by U. of C.*)

PAUL ABRAHAM ALBRECHT — ROGER WILLIAMS AXFORD

OKEY RAY SWISHER

Bachelor of Divinity (*awarded jointly by C.T.S. and U. of C.*)

DENNIS J. BENNETT
EDWARD ADAIR HAWLEY
EDWARD KLINE HEININGER
HUGO JOHN HOLLERORTH
MILTON OTTO LAIB
LELAND HEBER MAHOOD
JAMES WENDELL MARSHALL
WALTER WILLIAM NOFFKE
LINCOLN YUILLE REED
LEROY STANFORD
GENE VAN KRANENBURGH

THE CHICAGO THEOLOGICAL SEMINARY REGISTER
Published Four Times a Year, January, March, May, and November, by The Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Entered as second-class matter April 24, 1919, at the Post Office at Chicago, Illinois, under the Act of Congress, August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized April 17, 1922.

The Chicago Theological Seminary

REGISTER

An Extension Service Bulletin Edited for Our Alumni and the Congregational Christian Ministers of the Middle West

MERVIN M. DEEMS, *Editor*

VOLUME XXXIX NOVEMBER 1949 NUMBER 4

THE CONDITIONS OF SURVIVAL

By LESLIE COOKE

[*This address was given at the Ninety-first Commencement last June. Dr. Cooke was pastor at Coventry during the dark days of the war and recently succeeded Sidney Berry as General Secretary of the Congregational Union of England and Wales.*]

Consider Him that hath endured such gainsaying of sinners against themselves, that ye wax not weary, fainting in your souls—*Heb. 12:3*

WE SOMETIMES speak of the survival of Christianity as if it were certain and of its ultimate victory as if it were inevitable. There is validity in our assertions, in the sense that the Gospel is an insight into reality and, as an expression of truth, will survive with it and share its ultimate victory.

The continual existence of Christianity, however, in any form that we might recognize is by no means a foregone conclusion. Christianity in its organization can be wiped out. History has many evidences of that. It was virtually obliterated in the land of its birth; the story of that unhappy country might have been different had that not happened. It was wiped out in North Africa and in the lands which reach from the Middle East toward China. Even in our own day we have seen Christianity threatened, weakened, impoverished, if not completely obliterated. For all the heroism of the Christian in Central Europe, no one would care to deny the heavy reverses the church has suffered; and what evidence comes from behind the so-called "Iron Curtain" seems to suggest that beyond it the church continues to exist only at the whim and by the condescension of the state. We are not being pessismistic when we declare that the whole question of the survival of Christianity is being raised again.

I

Professor K. S. Latourette, in his tremendous work, *A History of the Expansion*

of Christianity, has enumerated six factors which made for the successful and rapid progress of Christianity in the first five centuries. Here they are:

1. The indorsement of the faith by Constantine—this is the political recognition of Christianity in the Empire.
2. The disintegration of society in the midst of which Christianity offered the fellowship of a strong organization and security for the life to come.
3. The powerful and coherent organization of the Christian church.
4. Its inclusiveness—it attracted all races and classes.
5. It was intransigent and inflexible in its refusal to compromise with the social and moral customs of the society in which it was set.
6. It supplied the answers to the questions which the Greco-Roman world was asking.

This brilliant and objective analysis is a subject for serious reflection. If these factors made for the rapid and successful expansion of Christianity, then many of them are no longer operating in its favor. Only in a diminishing number of nations is it true that there is state indorsement and protection of the Christian church. A friend of mine recently raised the point, as a nice subject for discussion, as to how far the missionary movement of the last one hundred and fifty years was made possible because of the extent and influence of British power, which provided the conditions in which advance was possible. The truth is that many races and nations are passing under the influence of political theories which, if not antagonistic to Christianity, are inhospitable to it.

Again, can it be said that in a disintegrating society Christianity is offering a strong fellowship, or security for the life to come, or a powerful and coherent organization? Can it be said that Christianity is now characterized by a real and practical inclusiveness, or that it returns an intransigent and inflexible refusal to compromise with the moral and social customs of the day, or that it is really answering the questions modern man is asking? He would be a daring man indeed who gave an unqualified affirmative to those questions.

The analysis prompts the equally serious consideration that, while these factors are not operating in favor of Christianity, they are increasingly operating in favor of the political and social practice of Communist theory. To this creed, professed with all the fervor of a religion and applied with the resources of economic and political powers, has passed the initiative and impetus which make for victory. It is the creed which over a widening area has state indorsement, offers a strong fellowship and security for the only kind of future in which men seem interested, has a powerful and coherent organization, is inclusive, and certainly returns an intransigent and inflexible refusal to compromise and a claim to answer the questions men are asking.

To note these things, however, is not to suggest that the Christian faith survived because of the fortuitous favor of these factors but rather that their influence was commanded by the conviction and therefore the energy which animated the life of the primitive church. That is the impressive fact about the study of Christian witness—that it is continually being revived and renewed as the tides of the Spirit sweep through it. If, then, the factors at work in the modern scene are not operating in favor of the cause of Christ, we must look for the reason, not in the changes in political theory, or in the social structure, or in the habits of thought and section of men, or yet in the attractive power of the rivals of the faith, but rather in the failure of conviction and the consequent waning of energy which have not faced up to the changes and made the faith relevant to them.

II

The acknowledgment that judgment begins at the House of God is the prerequisite of revival.

To the maintenance and increase of conviction and energy this letter to the Hebrews was written. That surely is the point of the argument—that the Revelation of God in Christ fulfils the past history of Israel and supersedes its ancient institutions; it is all calculated to strengthen conviction from which alone can come life and power. When we read chapters like the eleventh and twelfth of Hebrews, our eyes are fascinated by their pageantry and our ears enthralled by their rolling prose. But what is it all for? It is all for the plain and prosaic purpose of keeping Christians from growing weary and faint-hearted, to nerve them to endure suffering and to live at peace with their neighbors, and to encourage them to such vigilance over their own lives that they fall not short of the Grace of God. The writer has therefore put his finger on the truth that courage comes from conviction, strength from certainty, and inspiration from insight.

In the light of this we may look again at what the author of this letter is saying. He is asserting that this will keep Christians from weariness and faintheartedness, that they stand in a great succession. That of itself may be a depressing thing to do.

> Lives of great men all remind us
> We should make our lives sublime.

But do they? If it takes the sublime courage of Abraham, the piety of Enoch, the vision and perseverance of Moses to get through, what hope have we?

In fact, the writer is not calling us to honor a memory or emulate an example. This is what he says: "These having had witness borne to them through their faith, received not the promise, God having prepared some better thing concerning us, that apart from us they should not be made perfect." That is different; that is more than learning history; that is making it. In other words, he is asserting that the Gospel has put into men's hands the clue to history. In *The Bible Today* Dr. Dodd has recently declared that the problem of history is the most urgent problem of our time, and he has expounded Professor Toynbee's analysis of the various attitudes to events which are continually recurring in human thought and which are presented as the choice before this age. They are:

1. Archaism, an attempt to idealize the past and to restore it. Such is the attitude of fascism.
2. Futurism, which is born of despair of the present and insists that the present order must be swept away before utopia can be established. Such an attitude is held by Marxism.
3. Detachment, which is an endeavor to contract out of the historical situation altogether, and this characterizes modern forms of mysticism.
4. Transfiguration, which is the endeavor to see the total situation and ourselves as a part of it and, by bringing it into the light of some great purpose and truth, to transform it.

Transfiguration is the message of the Gospel. It offers that clue to history. It appraises the situation realistically and then asserts that entering into it is the purpose and truth which transforms it. "The Word became flesh and dwelt among us." This is a clue not merely to the interpretation of history but to the way to change it. "They without us are not made perfect." It looks as though the events which hit the headlines are the important ones; it looks as though the philosophies which enslave the crowds are carrying the day; it looks as though the destiny of nations hangs on the words of politicians—

until these things are put in the context of the revealed purpose of God; then we know that, when these things come to pass, the time has come to look up, for our salvation is at hand. "They received not the promise, God having prepared some better thing concerning us that they without us should not be made perfect."

III

Consider, too, says this writer, that you grow not weary; your place is in the Communion of Saints. "Seeing we are encompassed about by so great a cloud of witnesses. . . ." I suppose no element of the Christian faith has been more neglected and at what a loss! There are times when the sense of the experience is real to us. I have known it when I have returned with former students to my college for the annual meetings. Gathered together in the sanctuary, we have sung:

> From many ways and wide apart,
> Obedient to thy call,
> Hither we turn with loyal heart,
> Dear Mother of us all!
>
> Nor we alone: they come unseen,
> Unheard their footsteps fall;
> Voices, long hushed to earth, within
> The cloistered silence call.

I have sensed it at times at the communion table. When memory rolls back the years at such a time as this, we see again the dear familiar faces of those who brought us first to the Lord's table. For my part, I confess, that I never share in a communion service without seeing a picture of the little mission in which I was brought up and where I first watched the celebration of the Lord's Supper. There was no ordained minister or officially recognized priest. The table was spread and the sacraments administered by ordinary workingmen, my father among them. The bread and wine were passed by rough and toil-worn hands. An invalid and irregular sacrament, some would have us believe!

The Communion of Saints is the point of departure from which we go to meet this strange and fantastic world. John Buchan records in *Memory Hold the Door* the story of a friend of his who visited the soldiers who returned wounded from Mesopotamia during the first World War. He asked one of them, a Scotsman, where he received his wounds and received the reply: "Twa miles on the Rothiemurchus side of Baghdad"! John Buchan commented: "His native parish was the point from which he adjusted himself in a fantastic world. No experience can be too strange and no task too formidable if a man can link it up with what he knows and loves."

I believe in the Communion of Saints—that is our native parish from which we adjust ourselves in this fantastic world. Yet it is a conception which most of us seem content to hand over to the jobbery of so-called spiritualism or the quasi-superstitious hagiarchy of Rome.

IV

Consider above all that you grow not weary, says this author. "Him who endured such gainsaying of sinners against themselves." Most of the commentators prefer the alternative reading: "Consider Him who endured such gainsaying of sinners against Himself." They say that it is simpler and better. No doubt there is much to be said for that reading, and for considering the patience, courage, and grace of Christ in enduring the gainsaying of sinners against himself. But is that all? He might have been wrong yet still have shown a noble spirit and revealed a compassionate forgiveness. After all, some martyrs have been misguided.

Could it be possible that the commentators are mistaken? "Consider Him who endured such gainsaying of sinners

against themselves." That may be an awkward grammatical construction, but it suggests something quite different from the simplified reading. It suggests one who endured to see the ultimate self-frustration of evil and the ultimate self-destruction of sin; One who, being the Truth, endures to reveal falsehood for what it is; One who, being Righteousness, endures to see the self-condemnation of injustice; One who, being Love, endures to reveal hate for what it is and to see its ultimate self-destruction.

Consider Him who endures until evil is revealed engaged in its own suicidal civil war. That means what John meant when he wrote about the light which the darkness does not overwhelm, for the light reveals darkness as darkness. It means what Paul meant when he said that he could rejoice even when Christ was preached in envy and strife, for his enemies paid unwitting testimony to his glory. It means what the Master meant when he spoke of those who were not against him as being for him. It means what is at the heart of the Cross, the revelation of the final futility of evil. "Consider Him who endured such gainsaying of sinners against themselves and grow not weary."

V

We began by asserting that the signs are that the factors which operated for the successful progress of Christianity are no longer in our favor. There are those who, seeing this, tremble and are prepared to say that we are living in the twilight of Christianity's bright day. That is as may be. We do not conceal from ourselves the inconvenience, the discomfort, the intensification of the struggle which the withdrawal of those influences will mean for us.

Yet there dawns a new possibility that, thrown back upon the resources of the Gospel alone, we shall realize that the clue to history is in our hands, that we have fellowship with the saints, and that we have Him who endures to see the unmasking of evil and its overthrow. When that happens, we shall no more be weary or fainthearted, for we shall no longer seek for God to vindicate us or our churches but rather that he should vindicate himself through us, at whatever cost.

THE NEW CURRICULUM FOR THE B.D. DEGREE

By DANIEL D. WILLIAMS

[*A special feature of the annual Orientation Week is the "Roundup," which gathers together the entering students and many of the second- and third-year students and faculty. This year the Roundup was held at the First Congregational Church of Chicago's camp on the lake near Bridgman, Michigan. An afternoon was devoted to the new B.D. curriculum, on which the Federated Theological Faculty has worked for nearly two years.*

Professor Williams, who exercised significant leadership in the arduous and extended discussions of the B.D. Committee, gave an exposition and interpretation of the new B.D. degree, of which the following statement is a summary.

The recent Catalogue number of the REGISTER *contains a further account of the B.D.*]

THE Federated Theological Faculty and its four constituent institutions are inaugurating this year a new curriculum for the B.D. degree. This curriculum represents the result of several years' discussion of training for the ministry and of the bases upon which a Seminary curriculum can be constructed.

The new curriculum represents a move toward a more organic and structurally prescribed course; yet it allows for choices on the part of the student as to how he can best make use of the curriculum which is offered to him. The new plan involves two types of programs for the B.D. degree, one of which covers all the basic work in the several fields of study, and the other of which provides for more intense specialization.

GENERAL EDUCATION AND THE B.D. DEGREE

Two points have had special weight in the thinking of the faculty as it has developed the new program. The first is that the same considerations which have supported the move toward general education at the college level have seemed valid for the preparation of the minister. There is a strong argument, to be sure, for the free elective system in which each department sets up its own courses as it thinks best, and each student chooses from the total offering what he thinks will lead him toward his goal. But while this system provides freedom, there is considerable doubt as to whether it can establish the basic community of understanding which is essential to a democratic society or to an effective church.

Professor F. O. Matthiessen of Harvard has put this point effectively: "The true function of scholarship as of society is not to stake out claims on which others must not trespass, but to provide a community of knowledge in which others may share." Certainly in a theological seminary we should be able to provide the foundational work which is relevant to all our interests and Christian tasks. Within this common foundation each can communicate with his fellows; and each will develop his own special interest and contribution to the whole.

In setting up a "general education" for the ministry, there is the extremely difficult problem of determining what should

be contained in the "core" which all students are to take. But the difficulty of this task is not a reason for avoiding it in these days when the Christian church is seeking to rediscover the unity of its message.

THE CENTER OF CHRISTIAN EDUCATION

There is a second reason why this move toward a more organic educational experience has been made. Education for the ministry ought to recognize the fact that our existence as a Christian people seeking to serve the church depends upon the fact that amid all our various interests and special vocations there is a center around which our Christian community has its being.

We in the faculty would certainly not all state the nature of this "center" in the same words. But, while we may express it differently, we recognize that there is such a center. If I may venture to put it in my own words, I would say it is the reality of God, redeeming the world through his love expressed in Jesus Christ. That reality and that redemptive action are our reasons for being. They are made known to us both through the past and through the present. We understand the present action of God partly through what he has already disclosed to us in the events of our history. And we cannot understand the meaning of his revelation in the past except as we apprehend him in our present decisions and problems.

THE NEW ORGANIZATION OF THE FACULTY

This center which holds us together as a Christian community must be approached through all the manifold richness and diversity of our life. The life of the church has many aspects; and there is more than one route to the knowledge of God. Thus a theological seminary becomes a complex of interests and functions. Within this complex we have at present come to distinguish seven main ways in which the Christian faith can be interpreted and expressed. These are seven channels through which the spiritual stream which has called us into being moves. They are:

1. Bible
2. Church History
3. Theology
4. The Church and Society
5. Christian Faith and the Growth of Personality
6. Christian Faith and Art
7. The History of Non-Christian Religions

These seven areas have become the seven fields into which the faculty is organized. By a "field" we mean an area of Christian experience in which some basis and distinctive aspect of our Christian life can be understood, criticized, and expressed.

In addition to the seven fields, there is the Interfield Committee on the Pastoral Ministry.

The most distinctive aspect of this new organization is that the "Practical Field" no longer exists as a field. What the new organization means is that the functions of the ministry such as preaching, pastoral care, counseling, and social action, are the concern of all the faculty. They should draw upon the knowledge and intellectual tools provided through all the fields. Certainly there will be those of special competence in these practical activities to do the teaching specifically directed to them. There will be special theoretical and practical guidance required in preaching, religious education, field work. But these are no longer separated as a field. They are to draw upon the resources of the whole faculty. It is proposed, therefore, that all courses dealing with the functions of the religious leader shall be under the general supervision of an Interfield Committee on

the Pastoral Ministry. This puts new emphasis on the practical tasks of the ministry by recognizing that competence in them requires a mastering of the resources provided by the whole theological curriculum.

Our answer to the question, "What constitutes the 'core' of education for the ministry?" we now can state in relation to the seven fields. The answer is that each field should be able to present a series of courses (we call these basic series of courses "sequences") in which the field brings before the student the fundamental material and the basic principles which are involved in that particular aspect of the Christian faith, as well as its relation to and dependence on other aspects of the Christian faith. Most of the sequences consist of three courses, though "Bible" has four and "History of Religions" two. Were there more time, each sequence should be lengthened. These sequences are not general surveys or mere introductions. They are the attempt of each field to establish for the student his mastery of one approach to his total Christian vocation and experience. Taken together they constitute the "core."

It should be stressed that these core courses are not merely statements of theory apart from practice. Each will aim to bring before the student the experience and experimental data upon which its generalizations are based. This is a point which all of us are quite eager to guard. Similarly the courses dealing with the functions of the ministry are not merely "skill" courses but courses in which fundamental principles are continually brought into the criticism of actual performance.

If we demonstrate that we can establish courses in which we make explicit the basic principles upon which we work; and if we maintain our willingness to re-examine those principles in free discussion, and to revise them in the light of new knowledge, we shall justify our right to exist in a university. A university, on the other hand, has a right to a theological faculty so long as the university recognizes that religious commitment in the context of the historic Christian faith is a legitimate subject of inquiry; and that interpretations of that commitment and that faith can be subjected to the same kind of critical inquiry that applies in all other fields of human knowledge.

Two patterns of work for the B.D. degree have been set up following this general plan. In one of these the student must choose to take some and omit some others of the basic field sequences. He thus gains time for a year's specialization in a particular field of his choice. In the other plan he takes all the basic work in all the fields, thus gaining a wider coverage; but he sacrifices the chance to carry on advanced study in any one field. In general, the first type of degree is a more complete degree for those who terminate their professional training at the B.D., though the decision as to which is more desirable is to be made finally by the student under the guidance of his advisers and in the light of his personal needs.

The requirements for each type of B.D. program are as follows:

I. THE SPECIALIZED BACHELOR OF DIVINITY

1. Bible, a four-course sequence.
2. History of Christianity, a four-course sequence with two alternatives:
   a) the three-course sequence in Church History plus the course in the modern period of the History of Christian Thought, or
   b) the three-course sequence in the History of Christian Thought plus the course in the modern period of Church History.
3. Constructive Theology, a three-course sequence.

4. A sequence from one of the other four fields.

   (Written examinations cover material in these sequences.)
5. A year's work (about nine or ten courses) in a field of specialization (and cognate areas both within and without the Federated Theological Faculty but not including the professional courses). This year of specialization will include the writing of a thesis under an adviser in the chosen field.
6. Additional courses, including field work, are to be taken to bring the total number of courses covered to twenty-seven.
7. A diagnostic speech test on the basis of which deficiencies will be assigned.

   The several aspects of the program may be taken in any order.

II. THE GENERAL BACHELOR OF DIVINITY

1. Bible, a four-course sequence.
2. History of Christianity, a four-course sequence with two alternatives:
   a) the three-course sequence in Church History plus the course in the modern period of the History of Christian Thought, or
   b) the three-course sequence in the History of Christian Thought plus the course in the modern period of Church History.
3. Constructive Theology, a three-course sequence.
4. Church and Society, a three-course sequence.
5. Christian Faith and the Growth of Personality, a three-course sequence.
6. Christian Faith and Art, a three-course sequence.
7. History of Non-Christian Religions, a two-course sequence.
8. The Nature and Program of the Church, a two-course sequence.

   (Written examinations over material covered in these courses.)
9. A course in Preaching (including the practicum).
10. A course in Worship, Religious Education, or Pastoral Counseling, etc.
11. Field work.
12. A diagnostic speech test, on the basis of which deficiencies will be assigned.

    (No thesis is required under this program.)

As for the testing of the student's mastery of the "core" material, the former comprehensive examinations, which were taken all at once, have been replaced by sequence examinations, which may be taken whenever the student thinks himself prepared.

A NEW PROGRAM FOR ADVANCED TRAINING

One further point is necessary to complete the picture of what we intend in the new curriculum and what we hope from it. While official action has not yet been taken, the intention of the faculty is to establish a new type of program for the Ph.D. degree which will be definitely pointed toward training for the pastoral ministry. The new program will make no less stringent demands upon the academic competence of the student than does the other Ph.D. program; but it will require, in addition, a large amount of field training and, above all, the capacity to criticize and evaluate the concrete activities of the ministry as they are experienced in actual operation.

Both the new types of B.D. program may lead competent students on toward this advanced program. Each will have some advantages and some disadvantages in preparing the student for it. But both B.D. programs will provide the kind of training through which a rigorous professional competence can be developed.

A curriculum is at best an instrument. It will be no better than the skill which goes into carrying it out. There are problems to be ironed out. There are differences of judgment in the faculty as to

what needs emphasis and what does not. There will be continuing criticism of the program from faculty, students, and administrators. But our hopes for this new type of education toward which we have been moving are high. It is ecumenical in its range and spirit, Protestant in its freedom to examine and reinterpret all tradition, Christian in its recognition of the source and meaning of our life in the Seminary and our service in the Christian church.

"WE ARE THE STEEL"

By NELS F. NORDSTROM

[*The author is an alumnus of C.T.S. (1936) and last June received an honorary Doctor of Divinity degree from his alma mater, Knox College, Galesburg, Illinois. He is Secretary of the Congregational and Christian Conference of Illinois.*

A long narrative poem entitled "We Are the Steel" sets forth the experiences of three generations of a family in the steel-mill area of South Chicago. The following selections are neither related nor complete in themselves but are chosen as representative of the spirit and tone of the work as a whole. A few lines from the Prologue serve to introduce the following sections.]

THIS is a saga of steel—

I will tell you the story of three generations of my family.
I will relate the events and forces
That molded me and my brothers.
. . . . . .
This is the story of human hands and hearts—
Fashioning the framework of a new day,
Fulfilling the destiny of a great land,
And a growing people.

THE VOICE

Throughout the land a mighty voice is heard.
It is the voice of the western prairie
Where Custer fell,
And the rails of the iron horse will pass.
It is the voice of the northern forests and mountains
Crying for a trail of steel—
Of sharp biting axes, saws and knives.
It is the voice of the Pacific slope
Crying for shovels and pans
To unearth its gold dust.
It is the voice of the bleeding South
Amidst the desolation and ruin
Of Sherman's death thrust
And creeping maggots of carpetbaggers.
It is a plea to rebuild its mills
And replace its plows.
It is the voice of greed and speculation—
To exploit and defile.
It is the voice of farmers and mechanics:
"Give us tools for our hands—
The fields are ready,
the harvest near."
It is the voice of inventors—
Shaping their mighty dreams
To be wrought in steel.
It is the voice of skyscrapers yet to be built—
And the delicate instruments of the surgeon's art.
It is the voice of America—
The unwrought iron
Yet to be shaped

On the shining anvil
Of a new day.

Here at the foot of Lake Michigan
Near the southern coal fields
And northern ore—
The challenge is answered
On the cinder shore—
as workmen strain,
the furnaces glow
and the rolls cry out
their deafening roar:
"Steel is King."

Here are fashioned
The rivets, the bolts,
The girders and rails,
For a stronger union
Of the United States.

THE PEOPLE

We are the red ore dug from the ancient hills—
We are the iron smelted in the furnace of time—
We are the white molten steel, its impurities blown out.
We are the fabric of the world,
And in the handiwork of our craft
Is our prayer.

Our life is the mold in which we are cast—
Either cope or drag or ingot form—into this
The flowing metal of the soul is poured
To take form, to cool and to harden.

South Chicago, eighteen-eighty.
A shanty, boarding house town,
strung along
the Calumet River.
This was the growing city
to which Northland's son
came with his growing family.

Here a beginning was made . . .
Two rooms in a clapboard flat—
Three beds and a stove.
What more could you ask?
This was the first home in a new land—
a home and a beginning.

Here a beginning was made . . .
In the two-room home a son was born.
They named him Thor—
Hero of the hammer and forge,
Defender of justice, protector of the poor.
The sweating midwife, muttering to herself
wondered if the child would live.
But here new life took hold
To merge itself
With the smoke, the soot and the noise
Of South Chicago.

These were the simple, hard beginnings
As the family blended its life
in the rich ore of this
new and nourishing land.

THE NOISE

Who can define the noise of a steel mill—and city?
You can single out the sounds and say:
"Here, there it is . . . this the reason—the cause."
But mingle them together
From their hundred thousand origins,
And what do you have?
Listen:
Unless your ears are so conditioned
That you do not hear it—

There is the noise of confusion;
The infinite, random noises
Everywhere dissonant rising—
Shrill, broken,
Mixed, sharp, flat,
Wasteful, unnecessary.
This is the constant, jangling noise
That wears your nerves,
Breaks you down—
And leaves you exhausted, depleted.

There is the noise of conflict;
The deep, strident notes
Of tense clashing themes—
The surging roar of men in battle,
The breaking of bone against bone.
The crushing smash of a club or black-jack—
The riot—the gang fight.
The wail of anguish and pain—
The weeping of mother and child.

There is the noise of creativity;
Scored in the triumphant keys of the major—
Organized, melodic and purposeful.
You hear it in the deep-throated throb
Of a perfectly geared engine—
Oiled and driven to its maximum load,
Moving with the fullness of a majestic rhythm—
Passionate, defined, thematic.

And who can know this noise
Without the silence?

Listen:
Unless your ears are so conditioned
That you do not hear it—

There is the silence of the night
When the burden, the strain
Of the day subsides—
And quietness descends
As a voiceless stop.

There is the lulled rest
Of fatigued men, burdened mothers,
And the quiet sleep of children.

As the lights of the city dim
Veiling the roar
Of the troubled, active,
Tortuous day—
No one has ever known
Who has not heard
The strange, pervading note of silence
Rising from the deep recesses of its soul.

You hear it by the lake
As the soft waters lap the pilings of the pier
On a clouded night.

You hear it along the scattered parks
Nestling by the shore
As you walk the empty paths,
And feel it by the vacant benches
Where lovers sat.

Who has not heard it
Down the long, dark corridors of the streets—
A wilderness, gloomed and terrifying . . .
Or walking past a darkened school,
And closed playground,
Dreaming amid the silenced echoes of children's play.

Who has not caught it
Standing alone at a desolate corner
On a misty night,
And sensed it
In the silent silhouettes
Of slender spires
Etched against a brooding, limpid moon?

Behind the drawn curtains of the night
The city sleeps—
Gather to your heart
Its whispered prayers,
And hidden tears—
Here is a quietness seldom known—
A loneliness none can comprehend.

AUDIO-VISUAL EDUCATION ON THE MISSIONARY FRONTIER

By R. A. Sundberg

[*Mr. Sundberg, on furlough from the China Mission of the Evangelical Church, came to Chicago in 1945 and devoted about a year to intensive study of audio-visual education, including religious drama, motion pictures, and radio, to prepare himself for more effective work upon his field. Upon return to China he was temporarily transferred to the Philippines. The following letter describes his experiences in applying audio-visual methods in some of the most remote and primitive communities in the mountain province of which Baguio is the center and his present post-office address.*]

LAST week brought to an end our first period of itinerating in the interests of audio-visual evangelism. . . . The audio-visual equipment being loaned by our Central China Mission for temporary use in the Philippines arrived in Manila on January 29. It required one week to clear customs and another week to get the equipment ready for use. On February 11 I began the first audio-visual itinerary.

The Reverend Edwin Fisher of our Kalinga mountain station drove the station jeep to Baguio to get the equipment and me and bring us to Lubuagan, where Mr. Fisher is principal of the mission junior high school and pastor of the church. For three days, Worker's Institute was conducted during the day and Religious Emphasis Week services for the students in the evenings. Use was made of the following audio-visual equipment: a gasoline generator provided lights and electrical power; a public address system with a record player attached made possible recorded music and amplification of the speaker's voice; a slide projector and a sound motion picture projector made possible the showing of appropriate pictures to illuminate the evangelistic message. More than eighty bowed at an altar of prayer during the Lubuagan meeting.

The mountain roads in northern Luzon must be seen in order to be fully appreciated. Old-timers among the missionaries have a saying: "On these roads, you make a mistake only once!" This proverb grows out of the fact that the roads in many places are only narrow shelves hewn out of solid rock—straight up on one side and straight down on the other, for hundreds of feet! Fortunately, only one-way traffic is allowed, and there is an efficient system of telephone-connected gatehouses to see that cars move in only one direction at a time.

Following the meeting at Lubuagan there was a similar campaign at Tabuk, a newly opened plain where pioneering homesteaders struggle for a footing in virgin terrain. Our mobile unit had the distinction of bringing electric lights for the first time to this village. Better still, the brief meeting closed with twenty-eight adult baptisms. At Kiangan, the other main mountain station of the Philippine Mission, audio-visual evangelism resulted in further gratifying results.

It was during this two weeks' itinerary that word was received concerning the

Board of Missions' approval for the purchase of an audio-visual vehicle. This involved a flying trip to Manila, where a Chevrolet Carry-All (similar to a station wagon but of all-steel construction) was purchased and brought back to Baguio just in time for transporting the audio-visual equipment to San Fernando for Religious Emphasis Week in La Union Christian College. The second week in March, Mrs. Sundberg and little John joined me in another trip to the mountain stations to deliver audio-visual equipment allocated for use in church and school work by the resident missionaries. . . . Paper tape recordings were made of the beautiful singing of the mountain young people in our schools. It is our hope to bring these recordings home eventually so that many of you may hear them!

Upon the request of the China Conference, I am flying from Manila to Hong Kong next week enroute to Changsha to lend what help I can in preparing the church in China for seemingly inevitable Communist-controlled government. I expect to be gone about three weeks and hope to be back in Baguio about April 12—just in time to attend Mission Council Meeting, Missionary Convention, and the Annual Conference Session here. Following these meetings there will be a full schedule of audio-visual evangelism again until July, when very heavy rains may force us to take a vacation. . . .

In answer to many inquiries, especially from a widening circle of new friends in our enlarged united church, our children are: Janet, twelve, James, seven, and John, sixteen months. They are all well and join Mrs. Sundberg and me in sending greetings to you all.

MY WOUNDED NEIGHBOR

By GREGORY VLASTOS

[*This sermon was preached in Rockefeller Chapel, the University of Chicago, Convocation Sunday, June 12, 1949. Dr. Vlastos, an alumnus of C.T.S. (1941), is Professor of Philosophy at Cornell University.*]

THE preacher's business on Convocation Sunday is not to pronounce the last rites over the graduating student's academic demise but to preach the gospel. If the gospel is the hard gospel, then that is what he will have to preach. There is no reason for making the gospel any easier on Convocation Sunday than on any other Sunday. So I invite you all to think with me of that memorable occasion when Jesus himself was asked to clarify the meaning of his gospel for the benefit of an acute and critical mind, the time when a lawyer stood up tempting him, saying, "Master, what shall I do that I may inherit eternal life?"

This was a traditional question, and it had a traditional reply which the lawyer knows very well. That is why he asks it. His question is a loyalty check. In putting it to Jesus, he is "tempting him," testing him, trying him out. Much to the lawyer's surprise, Jesus agrees with the traditional reply, love for God and for neighbor. This is the proper answer, Jesus says: "This do, and thou shalt live." And there, but for the lawyer's insistence, he would have let the matter rest.

I

I do not think that we can overestimate the significance of this agreement. Well-meaning spokesmen for the Christian faith often assure us that the Fatherhood of God and the Brotherhood of Man are unique contributions of Christianity. They are nothing of the kind. It is a commonplace of modern scholarship that both teachings were recognized and stressed by the Pharisees of Jesus' time. For that matter, both of them were taught throughout the pagan world by the Stoics. If we wish to put our finger on what is unique and distinctive about the faith of Jesus, we will not find it in these doctrines, important though they be.

One can believe in love for God and love for man, in the Fatherhood of God and the Brotherhood of Man, as the lawyer believed, as the Pharisees believed, and as the Stoics believed, and still be at variance with the faith of Jesus; at variance, not about unessentials, but about rock-bottom fundamentals. And these become clear when the lawyer, "anxious to justify himself"—annoyed by what he may have felt were purely diversionary tactics, and anxious to uncover the religious disagreement which remained *after* this theological agreement and in spite of it—probed further with the question, "And who is my neighbor?"

The neighbor whom Jesus now brings into the picture is a queer sort of neighbor. He is a neighbor lifted out of the neighborhood, where I might meet him on the street or at the corner store, where his children would play or quarrel with mine, where we might belong to the same club or the same church. He is abstracted completely from that circle of familiar associates. He is the neighbor whom I meet not as a neighbor but as a man. What sort of man? A wounded man. Nothing is said about his race, his class, his culture, or his morality. They are irrelevant. Only one thing is relevant, and that is his humanity, his wounded humanity. There he lies on the highway, robbed, stripped of his raiment, badly hurt, half-dead. And *the* question for anyone who wants to find the meaning of eternal life is: "What will you do about *this* man?"

What did the priest and the levite do? They did nothing. They passed by. Why did they pass by? When the priest and the levite of my acquaintance pass by the wounded man, they do not do so for lack of earnest belief in the Fatherhood of God and the Brotherhood of Man. They believe in the religious value of helpfulness to the needy, and they teach others that this is indeed a good thing, a very good thing. But to believe that something is a good thing is never a sufficient reason for doing it. There are a thousand good things to do, and not all of them can be done; only those things will be done which stand highest in the order of priorities.

Now we know quite well from historical sources what stood first in the order of Pharisaic priorities. It was not a petty thing but a great and noble thing. It was a religion of ceremonial purity to which the Christian pulpit has seldom done justice and the Christian Sunday school almost never. Its complex and minute ritual which penetrated the last detail of daily life was a marvelously sustained effort to make the *whole of material life expressive of its spiritual meaning;* to make every act of daily life, every meal, every commercial transaction, every encounter with a friend or a stranger, an outward and visible sign of an inward, spiritual grace. With this goal no one could quarrel, least of all Jesus. For that is the goal of all religion: to spiritualize the material and to materialize the spiritual.

II

But the Pharisaic approach to this goal had an unconscious though inescapable

effect. It excluded the common people. The elaborate ceremonial of food and drink and Sabbath, of tithes and washings of hands, was an exquisite art—an art which the vast majority of the common people (the Am-haarets, the "people of the land") had neither the training to master nor the leisure to practice. The common peasant, the dirt farmer of Galilee and the shepherd of Judea, the common artisan, who lived from day to day uncertain of the bread of tomorrow, these people who lived on the margin of existence, and whose life was a desperate and often losing struggle for the bare necessities of life, could not begin to fulfil the complicated prescriptions of the ceremonial law. It was a luxury which they could not afford; for them it was a material impossibility. And to make this material impossibility a spiritual necessity was to damn them. It was to say, as one of the great Pharisees said, "No one of the Am-haarets is religious." It was to rob them of the most precious heritage they possessed, their great religious patrimony from Amos and Hosea and Isaiah and Jeremiah. They were robbed in other ways, too, daily and systematically, by the foreign conqueror and his local henchmen, whose taxes took from the common people what little they possessed with all the majestic impartiality of imperial law. And so they were wounded, with those wounds of body and mind, disease and lethargy, ignorance and superstition and moral degradation, which poverty always inflicts on its victims.

In this condition of wounds and disinheritance, material and spiritual, Jesus went to the common people of his time and said to them in the words of their ancient prophet:

> The spirit of the Lord is upon me: he hath annointed me
> to preach the gospel to the *poor*,
> to heal the *broken-hearted*,
> to preach deliverance to the *captives*,
> and recovering of sight to the *blind*,
> to set at liberty them that are *bruised*.

This is the acceptable year of the Lord—and it is *yours*. "Blessed be ye poor, for *yours* is the Kingdom of God." The Kingdom of God is not for the spiritual elite; it is not for the virtuosi of the arts of ceremonial purity; it is for *you*. It is your Father's kingdom, and you are his children, and it is your Father's good pleasure to give *you* the kingdom. You are hungry; and when you ask for bread, your Father will not give you the stone of a spirituality which is beyond your reach; he will give you the bread of life.

That Jesus rejected the priority of the religious ceremonial and that this was the point of collision with Pharisaic piety, we all know. What I think is less well known and less often considered is *why* he rejected it. "The Sabbath is made for man," he said. "Which man?"—the wounded man. The Sabbath and everything else, in religion or out of it, is made for him; and whatever it be which forgets him or excludes him cannot be first in the order of religious priorities. His condition—his poverty, his blindness, his captivity, his degradation—is what comes first. His bruises and wounds come first, and everything else comes after. All religious actions must be determined by the priority of the wounded man's need to every other need. Here you find or forfeit the meaning of eternal life.

III

But there is one point in this parable which can be misunderstood and often has been. It seems to cast the wounded man in a purely passive role, helpless, powerless, without initiative, without a will of his own, not an agent at all, but a patient, a perfectly pathetic figure. But to generalize this feature of the parable is to misunderstand it badly.

For if one looks at the Jericho road through the eyes of the Samaritan, those shrewdly practical and responsible eyes, one will see that the task for redemptive love is not merely to *heal* wounds *after* they have been inflicted but rather if one can, and wherever one can, to *prevent* their infliction; not merely to care for the victims of robbery but to stop robbery. This is a task not for the single-handed benevolence of an individual Samaritan but for the combined effort of all men of good will, including those who are themselves the victims of robbery, actual or potential. And here the wounded man appears in a new role: not as patient but as agent; not as the passive recipient of other men's beneficence but as a participant, indeed, the protagonist, of a common struggle for justice.

Jawaharlal Nehru tells in his autobiography of his first serious plunge into the political struggles of his own people. It was early in June, 1920, when a party of some two hundred peasants marched fifty miles from the interior to the city of Allahabad to call attention to their problem. They prevailed upon Nehru with some of his friends to come with them to the countryside and see their condition for himself. And there he went to visit them. Masses of them, men, women, and children, streamed out of the villages to meet him and his party.

> They showered their affection on us and looked on us with loving and hopeful eyes, as if we were the bearers of good tidings, the guides who were to lead them to the promised land. Looking at them and their misery and overflowing gratitude, I was filled with shame and sorrow, *shame* at my own easy-going and comfortable life and our petty politics of the city which ignored this vast multitude of semi-naked sons and daughters of India, *sorrow* at the degradation and overwhelming poverty of India. A new picture of India seemed to rise before me, naked, starving, crushed, and utterly miserable.

Here is the upper-class idealist face to face with the wounded man en masse—thousands of him—and behind these thousands other thousands, millions upon millions. What could be more natural for a wealthy and well-educated young man than to respond to this spectacle of human misery with the condescension of charity—economic, medical, educational, even ideological charity. This might have accomplished a certain amount of good in isolated areas, but it could not have achieved the liberation of India in less than three decades. That liberation was achieved because it became the common struggle of the people of India—in which those who were wounded took part, no less than those who were whole. Nehru's greatest contribution to that struggle was his willingness to enter it on terms of respect for those who were the chief victims of oppression and to envisage it as their common struggle for India rather than as *his* struggle for them.

IV

I think the greatest contribution which Jesus made toward the liberation of the common people of his time and of all time was precisely the fact that the healing which he brought them was predicated not on pity but on respect. As a scholar of this University has so well said, Jesus "does not climb steps to reach the poor." It is to me a never ending source of astonishment that Jesus was not sorry for the poor. He had a gospel for them, and "gospel" means good news. Pity is not good news. It is not even news. What is news is that the "acceptable year of the Lord" should come *for them* and, with it, *for them*,

> beauty for ashes,
> the oil of joy for mourning,
> the garment of praise for the spirit of heaviness.

Well-meaning people sometimes tell us that Jesus brought dignity to the poor.

But this is a sad misconception of the very meaning of dignity. If dignity means anything at all, it means something intrinsic to the human spirit, which cannot be *given* to any man, because it does not *need* to be given. It is there in every son of God, in every spirit that is the *image* of God himself; it is there all the time, and it is therefore as unconferrable as it is inalienable.

That is how Jesus thought of the dignity of the poor. He did not tell them that they *ought* to have dignity but that they have it *now*, it is theirs *now*—dignity as great as that which any man could have, as great as that of Caesar himself, indeed incomparably greater. If you want to be great, he told his disciples, you must look for the pattern of greatness not to the top of the social pyramid but to the bottom, not to Caesar at the top but to the worker at the bottom, though the system makes him only a slave. Caesar is not great; he is a great grabber, but that is not human greatness; it is not the greatness of a man but of a beast of prey. It is the servant who is humanly great, and, if he is a great giver, he is a great man, even though he is only a slave. God is not like Caesar but like the servant, a giver, a creator. He empties himself of all imperial dignity; he takes upon himself the form of a slave, in order to assert the slave's divine greatness and redeem him to his birthright of human liberty.

This estimate of human dignity was so revolutionary in its time that those who heard it could only envisage it as an apocalyptic hope. They thought of it as good enough for the Kingdom of God but much too good for the kingdoms of man. They dared not think the time could ever come in any natural order of political evolution and revolution when *this* principle of human greatness would triumph; when great states, far more powerful than those of the Roman Empire, would actually make Jesus' principle of the greatness of the servant the formal principle of their political organization; when the supreme office-holder of the state would be recognized as nothing more than a public servant, elected by those he is to serve to carry out the mandate of their choice, revocable at their pleasure. Yet this revolution has been largely accomplished in our time, and it is the acknowledged principle of democracy. Sovereignty which, in Jesus' time had been the jealously guarded privilege of Caesar and, by courtesy, of an imperial senate and imperial city, is in democracy the common possession of the common man. Sovereignty now belongs not to kings but to men; and those democracies which still retain the throne do so as a symbol of the corporate dignity of the subjects. They, the people, have the real majesty; and the majesty of the king is a symbol of the majesty of the people.

Yet in spite of this magnificent achievement, by which Leviathan himself has been yoked in this respect to the spirit of Jesus, wounds have not been banished from our world. The wounded neighbor is still with us, though, generally speaking, he is not in our neighborhood. We do not live where he lives, but as far from him as our income will take us—in the "better" neighborhood, with the better schools and the better playgrounds and the better churches; each of them judged to be "better" in direct proportion to their distance from the wounded man. We do not have to pass by on the other side of the street in order to pass him by; we have merely to stay where we are.

But even that well-insulated preserve is not altogether free from invasion. A young philosopher of my acquaintance was invited the other day by one of the larger and better universities of the country for an interview concerning a teaching position for which his training and abilities seemed to fit him. All went well in the in-

terview with various members of that department until a final awkward moment when the chairman of the department in the privacy of his office found it necessary to inquire about the candidate's religion. Religion, of course, was a euphemism for what the chairman wished to know, though there was never any doubt about the point of the question either in his own mind or in that of the candidate, who was a Jew. A few days later my friend had a letter informing him that the university would make him no offer at this time.

It would be easy enough to offer sympathy to this man and to any of the millions of others who on this or other grounds are daily wounded in our world. But sympathy is cheap. The Samaritan did not give sympathy. He gave all that he had to meet the wounded man's need. And this however difficult to do it, however frightening even to think of it, is what all of us are called to do if we dare to call ourselves Christians. Whatever may be our immediate task, our ultimate responsibility is to give what we have to heal the brokenhearted; to preach liberation to those who have been enslaved and sight to those who have been blinded; to release those who are bruised; to heal wounds and to prevent wounds. How each of us will fulfil that task is for each to decide. There is no simple formula that will relieve any of us of the responsibility to decide for ourselves what we are to do and how we are to do it. We must solve it for ourselves.

V

But there are two things which can and must be said, the first because of the special meaning of this occasion, the second because of the world crisis which is before us today.

Anyone who has spent four years in this University has had special opportunities to learn not only facts but, what is more, respect for fact. The issues on which the healing of wounds and the prevention of wounds depend in our time involve many questions of fact and invite, indeed require, the type of mind that is equipped to look for facts and to recognize a fact when it is found. Public housing, public health insurance, public aid to education, public measures against discrimination in employment on grounds of race or color, public provision of employment in times of economic depression, public control of atomic energy—a decision on any of these questions turns on matters of fact which are often in doubt and which must be faced, as the educated mind can face them, in the spirit of open inquiry and suspended judgment. But for the Christian there is one thing on which there can be no suspended judgment, and that is his order of priorities. No decision on any of these matters is Christian unless it be made in the light of the priority of the wounded man's need to every other need. His health, his housing, his education, his employment, his standard of living, must take priority over our health, our housing, our education, our employment, our standard of living, and that of our children. This is a hard gospel, but it is the Christian gospel, and no other gospel is the gospel of Christ, however loudly it may affirm in pious generality the Fatherhood of God and the Brotherhood of Man.

And with that same order of priorities we must face the international scene and look at ourselves as well as at those who are presented to us as our enemies.

There is much in the Marxist faith which is not ours and never can be. With Marx the philosopher, Marx the economist, Marx the political theorist, we have to disagree at many points. But with Marx the Samaritan we cannot disagree. He could have by-passed those multitudes which bore upon their bodies the wounds of that first, brutal phase of the industrial revolution. He could have scolded them

with Malthusian sermons or comforted them with the metaphysical fairy tale of the natural harmony of interests. But he did not. He looked at them not in pity but in anger and, even more, with respect. Others saw only misery in their misery, but he saw dignity in their misery. He cast them in a heroic role in the drama of history and told them that their destiny was to redeem not only themselves but the world.

If today millions in distant parts of the earth are turning to this faith—often in explicit preference to the Christian faith—it is the faith of the Samaritan which stirs their heart with the hope of economic justice and racial equality. Christians have no quarrel with this hope; it is only a secularized version of the redemptive impulse which is at the core of their own faith. It is for us to respect that hope, without condoning those practices of its modern apostles which deny and betray it—the suppression of freedom, the distortion of truth, the powers of the secret police, the brutalities of the forced labor camp. It is for us to realize these resources of economic justice and racial equality which inhere in our own faith no less, indeed more, than in the Marxist faith. The Christian is not called upon to exchange his faith for the faith of the Samaritan but to realize his *own* faith.

Let us pray: O God who hast given us the grace to carry the sword of thy kingdom of peace; who hast commissioned us to proclaim deliverance to the captives and captivity to the proud: give us the patience of those who understand and the impatience of those who love, that the mercy of thy wrath may speak through us, and the gentleness of thy might may work through us. *Amen.*

In the January issue of the Register, *Dr. Harold E. Fey, Managing Editor of the* Christian Century, *will contribute an article on "Federal Aid to Education."*

SEMINARY NEWS

SEMINARY WELCOMES NEW STAFF MEMBER

ON FEBRUARY 1 the Seminary welcomed to its staff Rev. George Ogden Kirk, of Passaic, New Jersey. Born in Hoboken, New Jersey, and a graduate of Drew Theological Seminary, Mr. Kirk was for ten years pastor of the South Church, Montclair, New Jersey, and served a second ten years as minister of the First Congregational Church of Passaic.

Moderator of his State Conference in 1945, chairman of the Postwar Emergency Program in 1946, president of the State Board of Directors in 1947, Mr. Kirk was elected as a member of the National Committee of C.W.V.R., and a representative of the Board of Home Missions on the Congregational Christian Service Committee; and, then by unanimous choice, was chosen executive director of the Joint Committee on Special Gifts to raise $1,000,000 for the denomination's Postwar Emergency Program, in which position he served with distinction until coming to the Seminary, with special responsibility for public relations.

During his pastorate in Passaic, he served in numerous enterprises, including the chairmanship of the United Nations Committee of the War Chest Drive, the Passaic Russian War Relief Committee, the Passaic Welfare Commission, and the Passaic Chapter of the National Conference of Christians and Jews. For four years he was the leader of the Rutherford Every-Man's Bible Class, one of the largest in the East. For six years he was a member of the faculty of the Blair Pilgrim Fellowship Conference and for three years served on the faculty of the Summer Youth Conference of the New Jersey Council of Religious Education.

He therefore comes to the Seminary well prepared for his duties and will greatly strengthen the work of the business staff.

LOSSES IN THE SEMINARY FAMILY

Mrs. Alma Beulah Elifrits Kincheloe

Alma Beulah Elifrits Kincheloe passed away March 4, 1949, after a prolonged illness. Many generations of C.T.S. students have enjoyed the hospitality of the Kincheloe home and have vivid recollections of the gracious manner in which Mrs. Kincheloe presided over both the occasions in her home and many Seminary functions. Her personal warmth and friendliness, plus a delightful sense of humor, made her much sought after in gatherings of faculty wives and the entire Seminary family. Young and old found her an unfailing source of guidance and help.

In addition to Mrs. Kincheloe's activities in the life of the Seminary, she was also very active in the University Church of the Disciples of Christ, and in the Chicago Y.W.C.A. These and many other service agencies, such as the USO, to which she gave unstintingly of her time during the war, were the beneficiaries both of her administrative skill and her genius for stimulating harmonious relationships.

With Dr. Samuel C. Kincheloe, there survive two children, Jean and Robert.

At the initiation of the students, an "Alma Beulah Kincheloe Memorial Fund" has been created to meet special student needs. This fund will be administered under the direction of the President of the Seminary, and any wishing to participate in the fund may do so through President McGiffert's office.

Mrs. Violet Robinson Gerlach

Mrs. Violet Robinson Gerlach died in Sparta, Illinois, on May 10. Mrs. Gerlach will be remembered by many friends as the wife of Dr. Benjamin W. Robinson. She will also be remembered as the Seminary Registrar during the years 1943–46. Mrs. Gerlach leaves two daughters, Margaret and Mary Carolyn.

SCHOOL OF CHURCH AND ECONOMIC LIFE

The University of Chicago through the Federated Theological Faculty in the Summer Quarter of 1949 undertook, at the request of the Federal Council's Department of Church and Economic Life, the first School of Church and Economic Life. Twenty-three men were appointed by some dozen different denominations to participate in the school.

This new venture represents a conviction on the part of the Federal Council's Department that ministers in an industrialized society need more specific training for their tasks. The curriculum was designed with this in view. Professor James Luther Adams taught the course on "Religious Backgrounds of Economic Life." Professor Kermit Eby, a minister of the Church of the Brethren, recently called to the University faculty from research directorship of the C.I.O., led the course on "Community Dynamics for Pastors." Professor D. Gale Johnson of the Economics Department conducted the course on "Economics for Pastors."

It is anticipated that the program will be continued and expanded in the summer of 1950.

C.T.S. participated through granting scholarships for one-half of the men and providing housing in the C.T.S. dormitories. Professor Obenhaus served as Dean of the School.

RADIO WORKSHOP

A very successful Radio Workshop was held at The Chicago Theological Seminary in August under the auspices of the University of Chicago, with Professor Ross Snyder and Rev. Everett C. Parker of New York City in charge.

The workshop brought together forty religious broadcasters from the United States and three foreign countries. Classes were held in writing, production, and the discussion of problems and policies in religious broadcasting.

According to the August 29 *Time* magazine, "Along with smaller subsidiary workshops held throughout the country, it is the answer of the Protestant Radio Commission to the problem of putting radio to work for religion. Through the workshops have gone the leaders of most U.S. denominational radio committees."

SUMMER ACTIVITIES OF THE ADMINISTRATIVE COUNCIL MEMBERS

A. C. McGIFFERT, JR.

Family affairs occupied much of Mr. McGiffert's attention during the summer. His daughter Ellen was graduated from the Laboratory School of the University of Chicago and entered the College of the University of Chicago in the fall. Both his sons were graduated from Harvard College. David, the older, has been awarded the Lionel de Jersey Harvard Fellowship at Emmanuel College, Cambridge, England. Michael was married to a California girl, who is studying at the New York School of Social Work, and entered Union Theological Seminary this fall. Mr. McGiffert divided his time between Chicago and his summer place at Pretty Marsh, Mount Desert, Maine.

FRED EASTMAN

Fred Eastman spent the summer in writing and study at his workshop in New Hampshire. He devoted most of his writing to the creation of a 15,000-word allegory entitled *The Tempter*, in which Satan returns to earth to tempt modern man to barter his freedom for security. This allegory is now in its fourth revision but has not yet been submitted for publication. He also completed an article for the *Christian Century*, "Religion in Modern Drama," published October 12, and an annotated bibliography on religious drama for the General Theological Library at Boston, Massachusetts. The latter was published as the July issue of the library's bulletin. His study included a number of new books, the best, he says, being Dan Williams' *God's Grace and Man's Hope*.

WALKER M. ALDERTON

The summer's itinerary took the Aldertons through the Great Plains, northern California, and the Pacific Northwest. Stops along the way included field visits to students on summer assignments in Colorado, Puget Sound Area, the Rocky Mountain Region, eastern Montana, and the Dakotas. Pleasant and informative gatherings occurred with recent alumni in various regions as, for example, the Reeds, the Sperbergs, Wayne Myers and

others in Denver, Melvin and Mary Alice Fenner in Oregon, and Alpheus Lusk and Oswald Jefferson in Seattle. Conference leaders praise the work of the current crop—and need more help!

ROBERT CASHMAN

Mr. and Mrs. Robert Cashman had "the best vacation of their lives" in August, traveling by auto through the mountains of North Carolina; then visiting friends and relatives in Georgia, Alabama, Louisiana, and Texas. In Houston, Texas, they were introduced to a new granddaughter, their eighth grandchild, whom they found "right up to Seminary standard."

MERVIN M. DEEMS

Professor Deems taught three courses throughout the Summer Quarter and supplied pulpits in Janesville, Wisconsin; Harvey, Illinois; and at First, and Rogers Park, Chicago, where he was vacation preacher. His article, "Making Our Religion Contemporary," appeared in the July–August issue of *Religious Education*, and his critical review of *The History of the Primitive Church* by J. Leberton and J. Zeiller appeared in the *Christian Century*. His other writing included heavy correspondence with his daughter Margaret, who, under the Congregational Christian Service Committee, served in workcamps in London's East End and Nuremberg, Germany.

MARVIN P. HALVERSON

Marvin Halverson, Dean of Students, attended the International Congregational Council at Wellesley last June. He participated in the opening session in presenting to the Moderator of the Council a silver cross on behalf of the Arts Guild of the Congregational Christian Churches. In addition, Mr. Halverson attended the Conference on Christian Education at Lakeside, Ohio, and the Commission on the Ministry at Deering, New Hampshire. Over Labor Day week end he took part in a Church Vocations Conference at Green Lake, Wisconsin. Immediately before the opening of the new academic year, he preached the sermon at the ordination and installation of Lincoln Reed, '49, in Denver, Colorado.

SAMUEL C. KINCHELOE

Dr. Samuel Kincheloe spent five weeks at Old Orchard Beach, Maine, as dean of an International Seminar, sponsored by the American Board of Commissioners for Foreign Missions.

At this seminar Dr. Wilhelm Pauck gave a series of lectures on the characteristics of Protestantism and the relationship of these characteristics to our times. Dr. Julian Price Love, professor of biblical theology of Louisville Presbyterian Seminary, taught great passages of Scripture. Other speakers were: President Charles Johnson of Fisk University; Professor Philip Guiles of Andover-Newton; Francis McPeek; Rev. W. Burton Martin; Dr. and Mrs. Douglas Horton; Dr. and Mrs. Albert Buckner Coe; and Dr. Ray Oshimo.

The following members from the staff of the American Board visited the seminar and made contributions to the discussions on the different countries which were considered: Mr. and Mrs. Harold Hackett, Dr. and Mrs. David McKeith, Jr., Dr. and Mrs. Raymond Dudley, Mr. and Mrs. Ralph R. Shrader, Mr. Earle Ballou, and Miss Alice Carey.

In the seminar were representatives from Mexico, the Philippines, Japan, China, India, Syria, and Greece and three American pastors from the United States of America. The object was to bring nationals from the various American Board mission fields together for the seminar. Many of these nationals will remain in this country the coming school year. Miss Kawata will study in the social service administration, while Mr. Pandit and Mr. Taglucop will be students here at C.T.S.

Dr. Kincheloe describes the experience as one of the most rewarding he has ever had.

VICTOR OBENHAUS

During the past summer Mr. Obenhaus served as dean of the School of Church and Economic Life, a new development undertaken cooperatively by the University of Chicago and the Federal Council of the Churches of Christ in America.

The Presidents' School, a training program for officers of student Y.M.-Y.W. campus organizations, has become an integral part of the summer session in the University. Mr. Oben-

haus taught the course on "Introduction to Christian Social Ethics" in this school.

For the fifth consecutive year he also directed the Chicago Students-in-Industry Project, likewise sponsored by the Student Y.M.C.A. and Y.W.C.A.

Standing out rather prominently in the annals of the summer's activities was a three-minute "interview" with three hold-up men on the night of Father's Day.

WILHELM PAUCK

Professor Pauck spent most of the summer in Chicago. He caught up on some work that was left undone while he was teaching in Frankfurt, Germany, from April, 1948, to March, 1949. As long as the air was free from ragweed pollen, he found recreation in golf. His friends have heard an occasional loud cackle when he let them know that he had "broken 100." He had several speaking engagements. He and Mrs. Pauck attended the International Seminar of the A.B.C.F.M. at Old Orchard Beach, Maine. They both have given enthusiastic reports of this conference, praising particularly the gracious and efficient leadership of Professor Kincheloe, who was the dean of the sessions.

ROSS SNYDER

A class in group dynamics in the life of the church was the most exciting event for Ross Snyder the first half of the summer. During August he acted as dean of the fourth annual Religious Radio Workshop sponsored jointly by the Federated Theological Faculty and the Protestant Radio Commission. Earlier in June, he attended a conference on the work of the practical fields in seminary education and was made chairman of the committee for a permanent organization and meeting next year of seminary professors in the practical field. Word was received at the end of the summer of the publication of *Orientation in Religious Education*, a book for which he had acted as consultant to the editor and furnished the chapter on research in religious education. The second week end of July, Mr. and Mrs. Snyder spoke on "the Christian Home" before the Baptist Assembly at Green Lake.

ROBERT TINKER

During the summer Mr. Robert Tinker, Assistant Business Manager, preached in several churches of the greater Chicago area. For five Sundays he preached in the Wellington Avenue Congregational Church, two Sundays in the Warren Avenue Congregational Church, one Sunday in the Community Congregational Church of Villa Park; he assisted one Sunday in the services of the Bryn Mawr Community Church and preached the following Sunday in that church. Labor Day Sunday he filled the pulpit of the United Church of Hyde Park and September 18 the pulpit of the First Congregational Church of Muskegon, Michigan.

The first two weeks of September were spent on a field trip to Kansas, making calls throughout the state and raising money for the Seminary.

AMOS N. WILDER

Most of the summer has been spent by Professor Wilder in study of recent German and French writings in the field of biblical theology and in revising for publication a group of lectures on the New Testament. He has also been preparing the Greene Lectures to be given this fall at Andover-Newton Theological School on "Modern Poetry and the Christian Heritage." He attended the annual conference of the National Council on Religion in Higher Education and took part in the Tenth Symposium of the Conference on Science, Philosophy and Religion in New York, for which he had prepared a paper.

DANIEL WILLIAMS

Dan Williams spent a good part of the summer writing reviews of Niebuhr's *Faith and History*, Nygren's *Commentary on Romans*, King's *The Holy Imperative*, and an article on "Brother Lawrence and the Devotional Life" for the *Intercollegian*.

He gave ten lectures at Chautauqua, New York, on "Christian Theology Today."

He spent two weeks in Colorado on a motor and fishing trip with his father and brothers.

ALUMNI NOTES

Compiled by DANIEL *and* EULALIA WILLIAMS

President McGiffert has received from Harold Cram in Hawaii a picture of six C.T.S. graduates. The editors hope that this unusually handsome picture will soon be made available to all C.T.S. alumni. Meanwhile we can give the names of those who appear in it and quote Harold's letter. The six are: *Charles Kwock*, '36, minister of the First Chinese Church, Honolulu; *Harold Cram*, '35, associate general secretary of the Hawaiian Board of Missions; *Mitsuo Aoki*, '43, minister of the Kapua Christian Church, Kauai; *Seido Ogawa*, '41, minister of the Waimea Christian Church, Kauai; *Frances Eastman*, '41, director of religious education of the Hawaii Board of Missions; and *Abraham Akaka*, '43, minister of the Kahului Union Church, Maui. Harold's letter says: "We just returned a short time ago from Hilo where the Aha Paeaina (Territorial Association Meeting) was held. It is a grand affair, this annual meeting of our 120 churches. There is nothing quite like it anywhere else in the world."

1949. *Ward and Francis Collins Stephenson*, '46, now at Seward, Illinois, have a daughter, Sarah Elizabeth, born March 28.

1948. *Phil Anderson* is now associate minister of the Glenview Community Church, Glenview, Illinois.

1948. *Grafton M. Thomas* is minister of the double parish of Berlin Heights and Florence, Ohio.

1947. *Robert Gemmer* married Myrna Flory in Wabash, Indiana, on June 11. He and his bride spent the summer in a Brethren service committee project in Germany and are planning a return trip through Palestine, and back to the United States via India and the Philippines.

1947. *Arvel Steece* is now minister of the Central Congregational Church, Dracut, Massachusetts. Address: 22 Arlington St.

1946. *Marjorie Bullock* became Mrs. Robert N. Grunewald in Hilton Chapel on September 19. The couple will be in Chicago this year. Robert is studying at the University.

1946. *Sherwood and Jane Daily* moved from Red Lodge, Montana, to Maricopu, California, in December, 1948. Their daughter, Margaret Ellen, is now a year old.

1946. *Edith Sinclair Downing's* son, Thomas Eric, was born January 20. Edith says: "Tom is working part time at the Red Cross as well as beginning work toward his Master's degree in sociology. . . . We have been attending the First Community Church and taking an active part there. I have studied organ with Wilbur Held here. Dave Held is his brother. . . . The last C.T.S. fellowship for us was at *Rosemary and Curt Smith's* wedding in Detroit in July. There we saw the *Bill Clarks*, *Phil Days*, and *Winnie Jaquay*."

1946. *Dayton and Mary Hulbert* are now in Virginia (address please), where Dayton is directing an adult education project of Virginia colleges and universities.

1946. *Carol and Perry LeFevre's* daughter, Susan Faye, was born on May 19. Perry is now teaching in Knox College, and he will be joined on the faculty this year by *Arthur Dibden*.

1946. *Curtis and Dorothy Lindahl's* son, Mark Curtis, was born at Princeton, Minnesota, April 13.

1945. The *Roy Adamses* have a daughter, Elizabeth Anne, born July 9. Address: 1334 East Market, Indianapolis, Indiana.

1945. *Carlus Basinger* was married January 20, 1949, to Miss Pauline Fechter. Mrs. Basinger is especially fitted for her role as minister's wife through years of service in Sunday school and church choirs. The Basingers are at Port Washington, Wisconsin. As this is written, word has come of the birth at six months of a new son to the Basingers. Pauline has gone through a serious illness, but she and the baby are alive and out of danger.

1945. *Dan Boxwell* is the new minister of the South Freedom Church in Illinois.

1945. *Melvin Fenner* leaves Calumet, Michigan, to take a church in Oswego, Oregon.

1945. *Mallary Fitzpatrick* will succeed *George Drew*, '32, in the Mount Hope Church, Detroit. George becomes minister of the Lakewood Church, Cleveland, Ohio.

1944. *Howard Boardman* has accepted a call to the North Congregational Church of Amherst and the Second Congregational Church of Hadley, Massachusetts. The address is: 1170 North Pleasant Street, North Amherst.

1944. *Carl Bollinger* announced the dedication of the new church building of the Hazel Park Church in St. Paul, Minnesota, in April. Carl's new responsibility is the pastorate of the St. John's Church, Cincinnati, Ohio.

1944. *Franklin Elliot* is now a member of the ministerial staff of the Winnetka Community Church.

1944. *Chris Garriott's* sermon, "Easter, the Opening of Closed Doors," was published in the *Pulpit* for April, 1949.

1944. *Gertrude Wiencke Johnson* writes from Mountain View, California, to tell of her new daughter, Carolyn Ruth, born December 30, 1948. Mr. Johnson is working in the Food Research Institute at Stanford University. Gertrude says some of the work at C.T.S. in arts and crafts has been profitable in connection with the building of their adobe house, with second story of redwood rustic. Address: Route 1, Box 118E, Mountain View, California.

1944. *Ruth Sprague*, who has been director of religious education in the First Congregational Church of Oberlin, will spend next year studying at Union Seminary and Columbia University. Her address will be McGiffert Hall.

1943. *Seth Clay* has gone from Eau Claire, Wisconsin, to Otsego, Michigan.

1943. *Tom and Katrina Dick* have a new son, Robert Stanley, born July 15, 1949. Tom preached the sermon at the annual Easter Service in the Garden of the Gods. The church of which he is minister, the First Congregational Church of Colorado Springs, will celebrate its seventy-fifth anniversary in October. *Ed Manthei*, '38, will preach the anniversary sermon on October 23. *Dan Williams*, '34, will give a public lecture on "What Religion Can Mean to Education" during the week. Both are former ministers of the church.

1943. *Ronald Dickson* has accepted a call to the First Church, Marshalltown, Iowa. *George Thomas*, '32, has moved from Marshalltown to Rapid City, South Dakota.

1943. *Bob and Viola Moore* write: "Moving to Detroit in June—campus work most probably."

1939. *John Charles Mickle* and his wife, Sadie Blanch, announce the birth of a daughter, Elva Louise, May 18, 1949. The Mickles are in the South Berkeley Community Church, 1802 Fairview Street, Berkeley 3, California.

1938. *Homer Yinger* writes an enthusiastic report of his church, the Fairlawn Community Church of Akron, Ohio. Among other encouraging signs the men outnumber the women in the church—and even in the choir. Services are at present being held in the Fairlawn School.

1937. *Porter French* has a sermon entitled, "The Coming of Day," in the *Pulpit* for February, 1949.

1937. *Fred Luchs* is the subject of an appreciative sketch of his life and work by Carol Heggen, published in *Coronet* for October, 1948, entitled, "The Popular Pastor of Ohio U." The article tells of the great effectiveness of Fred's ministry as it reaches the students.

1937. *John B. Schlarb* assumed the pastorate of the Faulkton (South Dakota) Congregational Church in the middle of May, 1949. On June 14 he married *Marian Hopper*, '39–'40, who for several years has been office secretary of the South Dakota Conference.

1936. *Gerald Churchill* has completed his sixth year in the Villa Park Community Church, near Chicago. He has received 501 members into this church. He and Helen have three children, Bruce, 12, Carol, 10, and Barry, 6. These notes are based on a paragraph sketch of Gerry and his work published in the *Congregational Chicagoan* for April, 1949.

1936. *Advance* for September has an article on the church nursery school by *Bill Halfaker*, '36, and another entitled, "Twenty Years in the Ministry," by *Vernon Benson*, '41.

1936. *Nels Nordstrom* was honored on June 13, 1949, by the conferring upon him of the degree of Doctor of Divinity, *honoris causa*, by Knox College.

1936. *Ed Ouellette*, now associate minister of the Congregational Church in Fort Wayne, Indiana, has written a book for the "Pilgrim Church School" series entitled, *Christianity Makes a Difference.*

1936. *Art Bomers*, '36–'42, has moved to the church at Sandstone, Michigan.

1935. *H. Lee Jacobs'* general sermon theme for his Lenten program in 1949 was "The Re-

evaluation of Faith." Lee is in the First Church, Fort Dodge, Iowa.

1935. *Bill Pratt* is now in his eighth year at the Congregational Church in Redlands, California, the church in which Dr. Albert W. Palmer was ordained. Bill and Helen have three children, ages 16, 11, and 6. Bill attended the World Council at Amsterdam, and was a member of the CWVR study mission which visited ten countries in Europe. On a recent visit to California your alumni editor enjoyed several happy hours visiting with Bill and hearing the story of his European visit. I also learned the delight which Bill takes in his unusual avocation of pigeon-racing.

1934. *Roger and Jean Hazelton* have a third son, Mark William, born June 7. Roger attended the Annual Week of Work of the National Council on Religion in Higher Education and read a paper on "Time, Eternity, and History."

1933. *Verdette Walters*, whose present work as chaplain with the American Army in Germany we have reported, has sent the news of his new son, Gary Marshall, born February 5 in the Station Hospital at Nuremberg. We are glad that the Walterses have come safely through the illnesses which beset them both at the time of the new arrival.

1932. *Charles Franklin Parker* carries a heavy program of speaking engagements in addition to his regular pastoral duties as minister of the First Congregational Church and the Yavapai Cooperative Parish in Prescott, Arizona. He gave the sermon at the Grand Canyon Sunrise Service at Easter, 1949. Recent engagements have included the Sunday Evening Club of Prescott, the Rotary Club, and the sermon as prelate of the Grand Commandery of the Knights Templar.

1932. *Walter H. Upton* has resigned his position with the Wichita Council of Churches to take the pastorate of the Plymouth Church in Wichita.

1931. The *Fred Hyslops* announce the birth of a daughter, Genevieve Welles, on June 24.

1929. *Harold Janes* received the degree of Doctor of Divinity, *honoris causa*, from Doane College, Crete, Nebraska, in May, 1949. The citation accompanying the degree included this statement: "He is now president of the Omaha Council of Churches, and is widely recognized as a devoted leader both in his own church and among his colleagues in the ministry." Harold is minister of the First Central Congregational Church of Omaha.

1927. *Frederick Brink*, Moline, Illinois, has come safely through a serious illness which began in the weeks before Easter. After telling of his experience, he goes on to say, "I am just entering my twentieth year as pastor of Plymouth Church. I have so often wondered about the wisdom of spending one's whole ministry in a single church, but now I can see that it has its compensations. . . . My long sickness has given me much time to read and I can scarcely wait for my mind to clear sufficiently so I can begin working on some sermons. . . . I love to preach and if you stay twenty years in one place and preach to the same people you have to be on the hunt for ideas, or impose on the charity of the congregation. I remember Dr. Davis once said to me, 'After you have stayed three years, you can stay as long as you want to.' That is true if you don't die mentally."

1927. *Gordon A. Riegler* dedicated his new St. Francis Protestant Episcopal Church in Turlock, California, at the end of July. He speaks of the growing Sunday school and progress of other activities and says: "Our senior warden is Chancellor of the diocese and a member of the board of directors of the Pacific Church Divinity School. At our recent summer conference (diocesan) were seven able delegates, two of them youth counselors. Our relations with other churches are wonderfully harmonious—all this month the rector has conducted services of Morning Prayer to joint congregations in the First Presbyterian Church, and has worn his vestments, used his acolytes, etc."

1925. *Robert W. Inglis* is now minister of the Plymouth Church, Whittier, California.

1925. The Christmas greeting from *Norman and Eunice Rice* of the Federated Church, Freewater, Oregon, included an attractive picture of the Rices and their three daughters, one of whom, Cynthia, is at present a student at C.T.S. A son, Lincoln, is a lieutenant in the Navy.

1906. *Walter Nugent* maintains his interest in and friendly relations with the Congregational church, although he has been preaching in the Presbyterian church for thirty years.

He had pastorates in Minneapolis and Massachusetts before going to the Central Presbyterian Church of Portland, Oregon. He has just become minister emeritus of the Austin Westminster Church in Chicago, which he served for the last twenty years. We extend an ecumenical hand to Mr. Nugent and congratulate him on his fifty years in the ministry.

Some additional notes on the Seminary family.—Dotty and Clyde Johnson's daughter, Wendy Diane, was born June 16, at Elgin, Illinois. *Ernest Schlaretzki* was married December 26 to Eleanor Campbell, daughter of the Presbyterian minister at Virden, Illinois. Ernest is professor of philosophy at Oklahoma A. and M. *Howard and Elsie Schomer's* important work at LeChambon, France, was described in the January *Advance*. Professor James Nichols of the Federated Faculty visited them and brought back an appreciative report of their work. *Dr. Albert W. Palmer* continues his radio program, "How Religion Helps," and is now co-pastor of the Church of the Christian Fellowship in Los Angeles. *Robert C. Jones,* has been commissioned by the United Nations to make a study of immigration needs in South and Central America. *Mrs. Inez B. Wall* writes that her husband is now superintendent of the Methodist Home for the Aged, in Charlotte, North Carolina, and she is field representative of the State Commission for the Blind. Address: 2132 Chatham Avenue, Charlotte, North Carolina. The *Herbert Kelleys'* daughter, Victoria Jane, was born May 4, 1949, at Elkader, Iowa. *Arthur and Ruth Churchill* have a daughter, Jean Alpha, born March 11. *Robert Putt,* minister of the Church of the Good Shepherd, Racine, Wisconsin, has been made chairman of the Racine Mayor's Commission on Human Rights. The *Fred Holleys* have announced the birth of a son, Paul Edward, on January 23, 1949, at Plymouth, England.

A letter from *Arthur Green* tells of his attending the dedication of the Colonial Church of Edina in Minneapolis, whose minister is *Kenneth Seim,* '39. Mr. Green writes: "It was a grand service, but it made one feel very humble as he told the congregation some of the things about me that led him to choose the ministry. . . . This will be, I think, the last public function that I shall take part in. I have to be very careful. I am now 78." Mr. Green's address is: 1004 St. Joseph Avenue, Spearfish, South Dakota.

Communications continue to come from former Seminary students now in Japan. *Michizo Uratani* wrote in February saying that he and his wife were expecting a child. Michi is preaching each Sunday in a rural church and is teaching English and Christian religion at the School of the Omi Brotherhood. Word has also been received from *Tsunegoro Monio,* class of 1918, *Saburo Nakamura,* class of 1929, who is now in Kyoto, and *Ernest S. Shinozaki,* who is minister of a church in Tokyo and teaching at Waseda University.

In Memoriam

1892. *Robert William Newlands,* died February 22, 1949, at the age of eighty-five, in Romford, Essex, England. He came to America in 1888, held pastorates in Illinois and Connecticut, returned to Britain in 1906, served with the Y.M.C.A. in France in 1916, and retired in 1927. His daughter writes: "Father's affection for America, his bonds with his many friends there, have grown no less with the years. In the past month we have had many letters from members of his congregations of forty-five to fifty-five years ago which assure us of the lasting regard of those with whom he came in contact."

1894. *John Drumm* died in Oregon City, Oregon, on December 7, 1948, at the age of eighty-six. After graduation from the Seminary he served pastorates in Michigan, Washington, and Oregon, and until recently had been active in the Atkinson Memorial Congregational Church of Oregon City.

1901. *A. Craig Bowdish* died at the age of seventy-eight in Lake Wales, Florida. He was born in Eddytown, New York. After graduation from the Seminary he had churches in several midwestern states, in Connecticut, in California, and the Hawaiian Islands. He also served several churches in Florida during his twenty-year residence in that state. At his death the *Lake Wales News* spoke of him as "a true Christian gentleman, definite in his opinions of right and wrong, but yet tolerant in his appraisal of human frailties."

BOOK REVIEWS

God's Grace and Man's Hope

By Daniel Day Williams. Harper, 1949. 215 pp. $2.75.

Those of us who have long and eagerly awaited the publication of this book may now rejoice. It is cause for rejoicing when theological writing achieves the blend of comprehension, of theoretical clarity and practical urgency, which makes Professor Williams' work so significant. There is a complete—and very fortunate—lack of the sort of abstract absolutizing which makes present-day Continental theology so maddeningly difficult to read and understand. Instead, this book is patiently empirical, forthright, and plain-spoken, which puts it in line with the best in our American theological tradition.

The theme of the book, defined against neo-orthodox pessimism and liberal overconfidence, is that real progress, "growth in grace," is possible for Christians in the world. This possibility arises from the fact, central to all Christian experience, that God works both creatively and redemptively within the world and that his working may be known and so relied upon. In support of this main thesis, the author brings to bear a number of salutary, greatly needed insights. He deals with theological method, the vexing problem of time, issues stemming from the social relevance of the law of love, vocation, the reality of the redeemed life—all from the perspective of one who looks in faith toward the new heaven and the new earth wherein righteousness dwells. The belief that "God stands by man, even when man is in the wrong" (p. 55) is strong in it.

Professor Williams' book calls us back from the tense, exaggerated views of theological left and right toward the more wholesome, balanced outlook of the Christian center. As such, it is part of a growing body of thought on both sides of the Atlantic which may well determine the church's intellectual future. This is not to say that his is merely a common-sense philosophy of life which is more or less compatible with Christian faith. To be sure, one sometimes wishes that his writing had more of the fire and glow commensurate with its great and vital theme. One also wishes that the philosophical position underlying his theological reconstruction had wider and more appreciative room for traditional insights and issues, instead of tending at times to adopt a self-consciously modern, naturalistic set of attitudes and judgments toward them. This keeps the book moving rather consistently within the circle of North American Protestant liberalism; it wishes, after all, to qualify liberalism but to challenge neo-orthodoxy. But it is so clearly on the way to a more ecumenical perspective, in which our thinking can be done on behalf of the whole church, that these criticisms must be muted and provisional.

For this reviewer the high points of this extraordinarily competent and constructive book are its insistence that mutual and sacrificial love are one (chap. iii), particularly the critical discussion of Nygren's view; the treatment of *chronos* and *kairos* (chap. v) which, it is hoped, Professor Williams may soon develop and sharpen still further; and the final chapter, with its perceptive, evocative description of the Christian life as progress in spiritual maturity—a much-needed and long-overdue stress indeed. Taken together, these three emphases do a great deal to ground and establish the hope of Christians, who see beyond the years and "live in this demanding present under the everlasting assurance of God's love" (p. 197).

Roger Hazelton

Newton Center, Massachusetts

The Finances of a Church

By Robert Cashman. Harper, 1949. 159 pp. $2.00.

If, as this book states, there are in America 200,000 church treasurers, every one of them would profit by reading *The Finances of a Church.*

In the getting and spending of money in our

churches, all involved agree there is much room for improvement. Here is a book filled with experiences, suggestions, details of preparing budgets, methods for campaigns, organization of boards, committees, etc., and their duties—even down to who is responsible for the squeak in the organ and hinges!

How can the Christian churches carry their message to foreign fields, conduct their service to their local communities, expand their facilities for increased needs, and meet the higher costs of operations and improvements without careful and systematic budgets and efficient solicitation of members? This book is packed with ideas and suggestions on these subjects as well as on annuities for ministers, various types of life and fire insurance, accounting methods, church endowments, and whether to have a debt or not, and, if a debt, a bank debt or a mortgage.

Raising funds for church operations and expansion would be simple if tithing were a common practice. Since it is not, fund-raising for church work is a difficult task and is big business (five hundred million dollars annually). The author emphasizes the wisdom of cooperation between men's and women's organizations as well as utilization of the energy and enthusiasm of youth, of the necessity for supplying the congregation with facts and figures and annual reports of stewardship. Our churchmen charged with the material things in church life will get many ideas from *The Finances of a Church.*

ALFRED C. HOWELL

Bethel, Connecticut

THE HEBREW PROPHETS AND AMERICA'S CONSCIENCE

By Victor Obenhaus. Pilgrim Press, 1949. 74 pp.

Professor Obenhaus has done the churches a real service by writing this book. It is "a course for young people" in the "Pilgrim Series" of graded materials which presents the social message of the great prophets of Israel. The book seeks to show how and where the prophets' judgments apply today. There are thirteen chapters or lessons designed to cover a quarter's work in the church school.

The author finds the prophets relevant today because human nature is basically the same at all times; in every age men abuse their power and freedom. Further, the commercialism of the days of the prophets and modern America's industrialism bring it about that the same sort of social evils result from an abuse of freedom and power. Materialism, religious formalism, racism, monopolism, and alcoholism are as typical now as in the days of Amos. Professor Obenhaus insists that there must be a prophetic protest against the dominant trend today comparable to the protest made by ancient Israel's prophets. As the prophets aroused and educated Israel's conscience, so America's conscience must be aroused and educated. The author calls for repentance and action—action based on faith in God. To some readers this may seem too moralistic, even "perfectionistic"(!). Nevertheless, it must always be remembered that the prophets also sought repentance and action.

J. COERT RYLAARSDAM

PIETISM AND THE RUSSIAN GERMANS IN THE UNITED STATES

By George J. Eisenach. Berne Publishers, 1948. 218 pp. $2.00.

This story, a labor of love and a product of knowledge, had to be told. The author, graduate of Carleton College and of the Divinity School of the University of Chicago, is an alumnus of The Chicago Theological Seminary. Since 1939 he has taught church history at Yankton School of Theology. All of this is by way of biography, but his writing is really autobiography if the word may be used to describe the saga of one's kinfolk, one's very life.

The Brotherhood in this country is rugged evidence of a determined Pietism which neither exile nor persecution could smother. The wanderings of these groups, never large in numbers but extraordinarily tenacious of simple Christian beliefs, tell the story of a modern Odyssey as heroic as the ancient and far more meaningful. From Germany to the Volga, thence to that gigantic and indeterminate region known as the Dakota Territory,

these groups made their way and, in process, evolved their Christian emphases. Early attracted to Congregationalism in this country, they gradually formed the German Conference of the denomination. Their story deserves to be known, and it is altogether fitting that it should be so carefully and clearly told by one of their own number who has mined his ore from manuscript diaries and memoirs but who has impressed upon it the zeal of his Christian spirit.

MERVIN M. DEEMS

TWO ROMAN CATHOLIC HISTORIES

The History of the Primitive Church. By Jules Lebreton and Jacques Zeiller. Translated by Ernest C. Messenger. Macmillan, 1949. 2 vols. 1272 pp. $16.50.

A Popular History of the Catholic Church. By Philip Hughes. Macmillan, 1949. 294 pp. $3.50.

The History of the Primitive Church is Catholic history at its best. The authors (dean of the Faculty of Theology of the Institut Catholique [Paris] and director of studies at the École des Hautes-Études [Sorbonne], respectively) have tried to be objective and fair and to permit the documents to speak for themselves. To be sure, the story is "slanted" toward Peter as the rock upon which the church is founded and as holding therefore a primacy, yet Christ is actually the founder and head of the church. In many instances where the more distinctly Roman Catholic stress might be expected it is not found, and there are chapters in both volumes which are noteworthy, more especially those which summarize the times and those which describe early Christian literature. These volumes, bringing the story down to the peace of Constantine, are first of a gigantically planned, twenty-four-volume series covering the history of the church from the beginning to our own time.

The book by Mr. Hughes is an excellent example of how history ought not to be written. The account is biased, the material poorly organized, and the narration often distorted (the Reformation is allotted four pages). To be sure, one tackles a herculean task to tell Christianity's story in less than three hundred pages; but this is no excuse for one to limit his view of Christian history to the narrow confines of one church.

MERVIN M. DEEMS

MASTERPIECES OF RELIGIOUS VERSE

Edited by James Dalton Morrison. Harper, 1948. 706 pp. $5.00.

Ministers will find this anthology stimulating and inspirational and, of course, a mine of illustrative material serving to enhance sermonic presentation. Over two thousand selections, representing nine hundred poets and covering the main emphases of Christian theology and life, are presented in attractive, large, readable type. The material is excellently organized and indexed. Ministers will be repaid many times by investing in this volume.

MERVIN M. DEEMS

PROTESTANT CHURCHES AND INDUSTRIAL AMERICA

By Henry F. May. Harper, 1949. 297 pp. $3.50.

Elusive has been the formula by which sensitive Christians have sought to soften the brutalities of an expanding industrialism. While some loyal church adherents have stoutly maintained that in the uninhibited processes of economic progress the well-being of all will be protected, there has persisted a small and disquieting minority convinced that justice and equality are unlikely of achievement without the restraints and incentives of the Hebrew-Christian convictions.

Henry F. May has documented with great thoroughness the co-ordination of America's industrial growth and increase of wealth with the rising uneasiness of church leaders over the superficial explanations and rationalizations of both secular and religious exponents of the status quo. This highly valuable interpretation comes at a time when some religious leaders, equally puzzled over the problem of discovering a solution to inequality and injustice in our industrial order, seem to have contented themselves with a belittling of the naïveté and easy optimism of the social gospel pioneers.

Short though those pioneers may have been of the most profound insights in the realms of economics and social psychology, they were at least directing the attention of church people to the fact that the church could not be at ease when faced with the truth. Likewise did they point to the fact that the churches lacked capacity for reaching working-class people.

In one sense this book may be called a companion volume to Hopkins' *Rise of the Social Gospel in American Protestantism.* Much of the same material is used, though May has brought into the picture such heretofore unrecorded aspects as the role of the conservatives who exercised much influence contemporaneous with the religious social progressives.

It would be impossible to comprehend the over-all trend in American religious life from the Civil War to the turn of the century without reference to the kinds of emphases Dr. May records and analyzes. Correspondingly, to understand the trend of religious socio-ethical thought in America at the present time, and to project such lines into the future, requires familiarity with the material and the kinds of analyses the author has made. For any who would understand the role of the church in modern industrial society, this volume is of inestimable worth.

VICTOR OBENHAUS

THE EFFECTIVE CITY CHURCH

By Murray H. Leiffer. Abingdon-Cokesbury, 1949. 232 pp. $2.75.

Murray Leiffer has been a student of urban churches for the last twenty-five years and has sought to see what a church needs to be and do in order to be effective. He approaches his topic from the broad base of the growth and structure of the community. He seeks to see what relationships may and should exist between the urban church and the particular type of community in which it is working.

There are great varieties of communities and churches. This author emphasizes the downtown, the areas of transition and underprivilege, and the outer edges of the city and the suburbs. In every great American city these forms and problems are found. The Protestant church is especially vulnerable in the modern American city because of the "self-chosen parish" idea. This work paints these problems in the large and seeks an answer to the question, "How can the Protestant church be effective in the city?"

One of Mr. Leiffer's chief contributions is his statement of the way in which the problems of the city church can be diagnosed. He wisely keeps in mind that any effective planning at the present stage of Protestantism must be both in terms of areas and in terms of the demonination.

This work will have a wide reading and will be exceedingly helpful to all those who are concerned with the future of the church in the city.

S. C. KINCHELOE

MASS MAN AND HIS RELIGION

By E. G. Lee. Harper, 1949. 160 pp. $2.50.

Mr. Lee asks the question, "Why has historical Christianity failed to meet mass man's continuing need for religion?" He attacks his problem from two angles.

First of all, he describes what he means by mass man. In general, he means modern man who is submitted to the means of mass communication and who is brought into great urban areas where large groups of people respond to the same stimuli. He illustrates what he means from the field of recreation, using the cinema as his chief topic. The motion picture is produced by relatively few people who are specialists. It is then presented to great numbers of people who come together without acquaintance and who experience emotions depicted on the screen. He sets forth the implications of these phenomena.

He then asks the question, "How can religion minister to this man?" He does not think that the present-day religious institutions in their historical and conventional forms are doing this work. He does not in any great detail point out why. Neither does he indicate the specific changes which should take place. His one insistence is that mass man has lost an absolute God, and for him has substituted

nationalism and totalitarianism. Modern man is seeking in the nation some kind of absolute but cannot find it there. Therefore he is lost. The only way in which the ills of man can be met is for him to have an adequate conception of God and to relate himself to it in thought and practice.

S. C. KINCHELOE

PEACE IS POSSIBLE

Essays Dedicated to the Memory of Adelaide T. Case. Edited by Sydney Temple. New Era Press, 1949. 169 pp. $2.00.

Adelaide Case was one of the most beloved of religious educators in this country. She served as professor of education at Teachers College, Columbia University, from 1919 to 1941, and as professor of religious education at the Episcopal Theological School from 1941 until her death in 1948. She had a number of world-wide interests, chief among them being her passionate devotion to world peace. This symposium makes a fitting memorial to her far-reaching activities in this cause. The fourteen essays fall naturally under two headings: "The Responsibility of the Church for Peace" by John Nevin Sayre, Fleming James, Oscar J. F. Seitz, John R. Yungblut, Sydney Temple, and Katherine C. Pierce; and "The Possibility of Peace" by W. Appleton Lawrence, Shelton Hale Bishop, Adelaide T. Case, John Culpepper Plott, W. Russell Bowie, Raymond S. Hall, Leigh R. Urban, and G. Ashton Oldham.

The editor makes clear in his Introduction that the reader will find many variations among the authors in their interpretation of peacemaking. "Some are absolute in their conscientious objection to any participation in or preparation for war. Others, equally sincere and no less active in peacemaking, are *pacifists in the sense that they have dedicated themselves to do all in their power to remove causes of war and abolish it as a fact.*" Happily Miss Case herself and most of the authors belong to this second category of peacemakers. Among the finest of their essays are Bishop Lawrence's on "The Things That Make for Peace" and Dr. Bowie's on "What the Individual Can Contribute."

FRED EASTMAN

HISTORY OF NEW TESTAMENT TIMES

By Robert H. Pfeiffer. Harper, 1949. 561 pp. $4.00.

The larger part of this work is, in effect, a supplement to the author's *Introduction to the Old Testament*, carried out with the same masterly thoroughness and covering the books of the Apocrypha. Preceding this is a treatment of Judaism from 200 B.C. to A.D. 200. This section deals first with the political, religious, and literary history of Palestinian Judaism. There follows a more lengthy description of Hellenistic Judaism, with full coverage of the Hellenistic background and exhaustive analysis of Alexandrian-Jewish literature. The entire work is encyclopedic in character. It offers us a contemporary reference work to replace the now inadequate classic of Schürer and takes up into its achievement the special authoritative works on late Judaism and its literature that have since appeared.

Apart from its availability to seminary and graduate classes and technical students, it can render a great service to the minister or general reader concerned with Judaism or the rise of Christianity. The reader will find in these detailed analyses of the Jewish writings basic charts for his own reading of the books. Lovers of Tobit, Esther, IV Ezra, Ecclesiasticus, will find here the most authoritative contemporary orientation to the origin and background of such writings. The book can also be used as stimulating means of reviewing the field as well as of rendering more exact and just his picture of this creative period. This bears particularly upon the full portrait of Judaism of the Diaspora, as well as on the Judaism of Palestine in the last two centuries before Christ. Pfeiffer's style in the expository sections is alive and marked by illuminating generalizations and cross-references to modern situations. The elaborate bibliographies open the door to the widest knowledge available today for those who wish to examine further the author's own conclusions.

AMOS N. WILDER

JESUS, SON OF MAN

By George S. Duncan. Macmillan, 1949. 290 pp. $3.50.

Principal Duncan is well known to many as the author of the Moffatt Commentary volume on Galatians and *St. Paul's Ephesian Ministry*. The reader will find a careful study of the problem of the historical Jesus, especially in what has to do with his self-consciousness. The author argues persuasively that Jesus avoided identification with the Messiah and preferred to think of himself in connection with the expected Son of Man. This theme is linked with Duncan's theological interest in showing that Christianity teaches a true humanism. For Christ as the true representative of man (i.e., Son of Man) is relevant to us in a way that a creedal Christ cannot be. The practical homiletic theme is admirable, but the historical treatment of the Gospels and of Jesus' message does not appear to be as rigorous and independent as is his work in his books on Paul. In particular his handling of Jesus' teaching with regard to the coming reign of God is even painfully defensive. Still there are large sections of the book which will be helpful to readers interested in the current study of the Gospels and the life of Christ.

AMOS N. WILDER

ST. PAUL'S GOSPEL TO THE ROMANS

By Gwilym O. Griffith. Macmillan, 1949. 197 pp. $2.25.

The present volume is not a commentary but an introduction to the thought of the epistle and to its meaning for today. A careful paraphrase of the letter is followed by chapters on selected themes basic to the Pauline gospel. The author writes in the light of our best critical work on the apostle. He is concerned to exalt the cosmic redemption of chapter eight of Romans as the center of Paul's message. He appeals particularly to the thought of P. T. Forsyth and seeks constantly to correct certain emphases in the view of Paul in theological liberalism. The work is not technical. Exposition of the central themes is commonly followed by application to modern issues. There is a constantly illuminating comparison of the outlook of Romans with that of the Greek philosophers. The book will be a very useful supplement in studying Dodd's commentary on the epistle. It is fresh, vigorous, judicious. One cannot, however, go farther and say that it breaks new ground or that it is written with that exceptional kind of force which can sometimes make familiar insights come intensely alive. The author has gifts as an interpreter, and this is well evidenced by his closing section devoted to questions and answers based on class discussion. But, in general, a wide theological terminology is presupposed as familiar and as cogent, and a basic reconsideration of such terms for the modern skeptic is not undertaken. Nevertheless, present confusions in secular understanding of the New Testament faith and present disputes among churchmen as to the significance of Paul make a work of this kind particularly useful today. Just because it is not a general study of Paul or a commentary, but an examination of the greatest of the letters, it can be of particular value.

AMOS N. WILDER

THE ENGLISH NEW TESTAMENT: FROM TYNDALE TO THE REVISED STANDARD VERSION

By Luther A. Weigle. Abingdon-Cokesbury Press, 1949. 158 pp. $2.00.

We have a number of good books on the history of the English versions. What makes this different is that the story is here seen from the point of view of those who have been laboring upon the new Revised Standard Version. The author, as chairman of the Revision Committee, shows us something of the perspective in which it has worked and introduces us very concretely to the problems it has faced and the considerations that have weighed with it in its great task. Though this is a short and very readable book, it nevertheless illustrates the scrupulous and masterful basic studies which have oriented the present translators to this new stage of an old process. With this volume and the *Introduction to the Revised Standard Version of the New Testament*

we have the essentials for appreciating the new translation and the need for it. The reader will especially profit by the chapter on the changing attitudes of the church to the use of the vernacular up into the seventeenth century. The relevance of this struggle even today will not be missed. We would also underline Dean Weigle's closing insistence that it is anomalous and harmful to make a distinction between one version to be used in worship and one in private study.

AMOS N. WILDER

THE PURPOSE OF THE GOSPELS

By Ernest F. Scott. Scribner's, 1949. 171 pp. $2.50.

Professor Scott is both an authority and a master of clear exposition, and all his books are profitable. But if I were asked to recommend some of his books to pastors and laymen I would pass over this one and go back to his recent treatments of Romans or Revelation or to one of his older books, like his *Varieties of New Testament Religion.* Those books are more concrete and keep the reader closer to the New Testament itself. The present book is constantly suggestive, indeed. It makes its one major point very effectively: the Gospels were brought forth to anchor the new trends of the growing church securely in the tradition and fact of Jesus of Nazareth. This leads to various sidelights both on the church and on the Gospels. The thesis of the book has in view certain contemporary discussions among the specialists. These points are not always of interest to the pastor, and in any case neither the present views criticized nor the ancient issues are brought out in sufficient detail really to orient the lay reader. Moreover, Professor Scott here takes off from his conservative position on form criticism voiced in his *Validity of the Gospel Record.* His correctives there and here of extravagant views are valuable, but in making his one or two central and valid points in this book he appears to the present reviewer to obscure important aspects of the Gospels.

AMOS N. WILDER

THE RELIGIOUS REVOLT AGAINST REASON

By L. Harold DeWolf. Harper, 1949. 217 pp. $2.50.

The purpose of this book is to analyze and to criticize what the author calls the "irrationalism" of modern neo-orthodoxy. The "revolters against reason" (this, too, is a term Mr. DeWolf frequently employs) are identified as Kierkegaard, Barth, Brunner, and Niebuhr. Also John Knox and Edgar S. Brightman come in for their share of criticism, although their connection with neo-orthodoxy is not made plain. After a brief and rather superficial historical survey of the rejection of the religious use of reason, the author proceeds to summarize Kierkegaard's strictures of reason. Then these criticisms are refuted point by point, and, in conclusion, a constructive evaluation of the significance of reason for faith is offered.

I cannot find the argument convincing. The author's chief target is Kierkegaard, but Kierkegaard's philosophical presuppositions are never clearly examined and his "irrationalist" existentialist exposition of Christian faith and revelation, set in contrast to the Hegelian system, is not expounded in the context of his own major concern. Indeed, Kierkegaard's conception of reason is not examined in detail. This fault is not corrected by the author's own evaluation of the various uses of reason in religion which he offers at the end of the book. This failure to define reason causes the whole work to be indefinite, unclear, and rather confused. It is particularly surprising to note that only occasionally and incidentally the author interprets the meaning of reason in the various contexts of his argument by reference to specific philosophical systems. Moreover, he makes the assumption that Kierkegaard's criticism of reason sets the pattern for the rejection of reason by Barth, Brunner, and Niebuhr, but he does not give convincing proof that this is actually so. As a matter of fact, this connection is exceedingly dubious. Barth has explicitly severed all connections with Kierkegaard. Brunner and Niebuhr refer to Kierkegaard primarily, if not exclusively, in connection with their treatment

of the doctrine of sin. One therefore hardly comes to terms with their theological criticisms of philosophy when one approaches them in the light of Kierkegaard. That the author has made this mistake is probably due chiefly to his failure to treat the problem of reason on the basis of a full theological interpretation of the Christian Gospel.

I should not fail to state that the book is written in a clear and lucid style. Unfortunately, the excellent form is not matched by an adequate content.

WILHELM PAUCK

THE BEST OF ALEXANDER MACLAREN

Edited by Gaius Glenn Atkins. Harper, 1949. 167 pp. $2.00.

The twenty sermons in this volume are masterpieces of biblical, Christ-centered preaching. Their style is simple—making a direct appeal to all who seek to follow the Master. Originally preached to English Baptist congregations in the nineteenth century, the modern Protestant reader is equally moved by their dynamic and powerful spirit. The sermon titles are modern and attractive, and the scriptural texts, drawn with equal effect from the Old and New Testaments, are thoughtfully used.

The editor, Gaius Glenn Atkins, has selected from Maclaren's writings appropriate meditations which precede and brief prayers which follow each sermon. The entire volume, including the editor's biographical sketch of Alexander Maclaren, is a challenge to creative Christian living.

ROBERT E. TINKER

MANUAL OF ELOCUTION FOR THE MINISTRY

By Frank Philip. Scribner's, 1948. 116 pp. $2.00.

In the United States "elocution" has a bad connotation, but in spite of the use of this word in its title the book is good. The author says that textbook instruction can never be enough for the minister. "Viva voce expert training is essential." The manual assumes that the minister has knowledge of Bible, history, theology, and psychology and also that this knowledge provides a springboard for the personal instruction which is necessary for the best work in and out of the pulpit. The author has struggled with the errors in speech, and he points the way to what is right. A noteworthy tone that runs throughout the manual is that Christian living is not neutral or sad but positively poised and exultant.

DAVIS EDWARDS

RESOURCES FOR WORSHIP

By A. C. Reid. Abingdon-Cokesbury, 1949. 154 pp. $2.00.

American preachers are often upbraided for doing so little expository preaching. Perhaps the old traditional style of expository preaching had to die in order that a new and more vital kind might grow up after the field had lain fallow for a while.

At any rate, Dr. Reid has here given us expository preaching of a new type. It is brief, compact, vivid, undogmatic, and intellectually and spiritually stimulating. He does not tell the Bible story over in wordy paraphrase, and he does not lug in remote ideas to give them a false biblical authority. He just makes you see what was there all the time, just waiting to be discovered!

ALBERT W. PALMER

Altadena, California

THE STORY OF METHODISM

By Halford E. Luccock and Paul Hutchinson, with two final chapters by Robert W. Goodloe. Abingdon-Cokesbury, 1949. 528 pp. $4.00.

"Across these pages moves the vivid pageant of one of the greatest religious adventures in history—the founding and spread of Methodism." These are the opening words from the blurb on the jacket of this most sprightly history of Methodism ever written and, unlike most blurbs, can be taken at face value. Professor Robert W. Goodloe (Chicago, Ph.D. '29) brings this useful book down to date with two well-organized additional chapters. Many things have happened in American Methodism since this book first appeared in 1926. Of these, the unification of American Methodism, achieved in 1939, is the most important. This story Professor Goodloe tells in his first chapter, while his last chapter appro-

priately closes on the ecumenical note and Methodism's part in world Christianity.

WILLIAM W. SWEET

Dallas, Texas

RELIGIOUS LIBERTY

By Cecil Northcott. Macmillan, 1949. 127 pp. $2.00.

The author of this book is the (Congregationalist) home secretary and literary superintendent of the London Missionary Society. In the first three chapters he defines religious liberty, outlines its history, and offers a theological basis for Christian religious liberty in church and community. One-half of the book is devoted to a wide-ranging survey of religious liberty (and of religious oppression) in the world today; special attention is given to problems of Christian missionary churches; the inconsistency of the Roman Catholic position is presented clearly and irenically. The concluding chapter ("Plan for Liberty") urges the adoption of an international bill of rights.

The volume provides a useful, compact introduction to the subject. Some readers will feel, however, that the author has not given a realistic account of present-day invasions upon religious liberty in English-speaking countries, and they will regret that he has given little attention to American contributions to the theory and practice of religious liberty. To be regretted also is the fact that, because of its brevity, the book could not include a treatment of the juristic bases of the claim to religious liberty and of limitations placed upon the authority of the state.

JAMES LUTHER ADAMS

THE DIRECTIVE IN HISTORY

By Henry Nelson Wieman. Beacon Press and Free Press, 1949. 138 pp. $2.00.

The thesis of this book is that our present world crisis is most distinguished because of the proximity into which vast accumulations of technological power have come, establishing for the first time the possibility of total destruction. Yet if man can discover the process that sustains and creates history, a directive which we may all follow together will be available. This directive may be stated as a way of living in which we "are so completely given over to creative interchange that the organized system of signs [now] in use does not resist the emergence of intuitions revealing the peculiar demands of each new occasion." The relation of this way of life to ideas of the moral law is developed at length. The will to undergo this creative interchange is nurtured only in the religious worship of and commitment to an actual ongoing in the world that is radically transformative. This radical transformation as described by Wieman begins in the discovery of the futility of our established ways and the adherence to a religious group within which the new will can be born. Practical chapters of the book are devoted to the problems of religious education and the constructive use of atomic energy.

W. B. BLAKEMORE, JR.

ENCOUNTER WITH NOTHINGNESS

By Helmut Kuhn. Henry Regnery, 1949. 168 pp. $3.00.

This unusually readable essay is by a Christian existentialist. He is concerned therefore to save virtually everything asserted by existentialism from Kierkegaard to Sartre. An amazing richness of reference shows the development of existentialism through more than a century in all the European countries. The existentialists' emphasis upon the irrelevance of "objective" truth to personal conduct, and their recovery of the distinction between fundamental and executive (day-to-day) choices is praised. The movement fails in so far as for every existentialist, the Christian variety excepted, says Kuhn, there is an accepted existence beyond the crisis which in no way illuminates the path traveled—and is always an escape from existentialism itself.

W. B. BLAKEMORE, JR.

UNDERSTANDING THE NEW TESTAMENT

By Ian W. Fraser. Abingdon-Cokesbury, 1949. 160 pp. $1.75.

A quarter-century ago Samuel Angus was zestfully insisting that we Americans should

pay more serious attention to New Testament scholarship from "down under," specifically from New Zealand and Australia. The New Testament introduction here reviewed, authored by a New Zealander, is a timely reminder of the validity of this urgency.

The author is both a dominie and a don. He is pastor of St. John's Presbyterian Church in salubrious Auckland, and he teaches New Testament in St. Andrew's College. That is a difficult and a very significant combination of functions, especially if they are well coordinated. There is every indication in this volume that Ian Fraser gives them excellent coordination.

The organization and sequence of subject matter in this introduction is very unusual. The first chapter on "How the New Testament Came To Be" one would expect to find at the end of the volume instead. The intervening chapters deal mainly with the New Testament writings grouped together relatedly rather than as separate books in isolation. Thus the earlier letters of Paul are considered as a block, then the later Pauline letters, and the Synoptic Gospels, and the Pastoral letters, etc. In the main this blocking of materials in related groups is very effective. It enables the large-scale presentation of chief aspects of early Christian life. As actually carried out, however, it is defective at particular points; e.g., in the separation of Acts from Luke and in putting together the Apocalypse with the four so-called "John" books.

The author's handling of the multifarious technical and religious problems involved is notably level-headed and open-minded. Characteristically his own positions are sane and reasonable and moderate, with occasional sharp and exciting deviations to the right or the left. Where he assumes an advanced position, he particularizes good reasons for doing so. Where the issues seem to him closely balanced, he sketches the pros and cons with admirable lucidity. Not the least of his intellectual virtues is his honesty and candor.

Like the forthcoming *Interpreter's Bible*, this introduction is as much concerned with what the New Testament should mean to us today as with what it originally meant to its authors and to the readers for whom they wrote.

HAROLD R. WILLOUGHBY

THE THEOLOGY OF THE OLD TESTAMENT

By Otto J. Baab. Abingdon-Cokesbury, 1949. 287 pp. $3.50.

Every student of the Old Testament is familiar with the recent revival of the concept of a "theology" of ancient Israel. In this volume Professor Baab has given us one of the earliest extended treatments in English of the theme in its newer expression. His account differs from the better known of the older theologies in its strictly topical arrangement; there is no attempt to trace historic developments, although one is always aware of a consciousness of these immediately behind the presentation. Instead Professor Baab takes the position that there was a distinctive unity to Israel's religious faith, which through all its remarkable development yet remained in basic essence the same. It is this Hebraic outlook on life and faith which he then undertakes to portray in his chapters on God, man, sin, salvation, death, etc.

The book makes an important contribution to present thinking about biblical problems, as much by its implications as by its argument, for it shows clearly the place and limitations of an Old Testament theology. The author writes in a mood of correction of biblical teaching that continues "to stress only questions of origin, unity, secondary sources, periods of composition, and textual glosses or interpolations," but has "never surveyed the magnificent panorama of Israel's religion with quickened imagination." With this protest one may agree completely. But it was hoped that such teaching, in so far as it actually was practiced, has long since come to an end. And, on the other hand, "the magnificent panorama" can be presented even more effectively by the historical method that shows the actual struggle through which Israel came to a knowledge of God. However, this is not to disparage Professor Baab's work. On the contrary it is highly desirable to have just such a topical organization of the religious content of Israel's thought. Moreover he has demonstrated—by inference, at least—that "Old Testament Theology" differs properly from a "History of the Religion of Israel" only in method of presentation. The content is the same whether surveyed genetically or logically.

There are in addition many excellent details of treatment that merit special remark. Such is the emphasis that Old Testament theology exists in its own right and is not at all dependent upon the insights of early Christian writers (p. 269). The warning that "neo-orthodoxy" is in grave danger of ignoring or distorting the teaching of the Old Testament (p. 263) also is excellent. But why then does Professor Baab pay tribute to the current fad of interpreting sin as pride (pp. 110–13), which is only a minor and incidental emphasis of the Old Testament, especially when he had just stated correctly that for the Old Testament writers sin was rebellion?

WILLIAM A. IRWIN

THE BIBLE IN THE MAKING OF MINISTERS

By Charles Richard Eberhardt. Association Press, 1949. 254 pp. $3.50.

This biography of Wilbert Webster White, founder of Biblical Theological Seminary in New York City, is written by an enthusiastic admirer. It sets forth White's philosophy of theological education and recounts his lifelong attempts to implement it. While a student of William Rainey Harper at Yale, White began to take seriously his professor's observation that there is a world of difference between studying the Bible and learning things about the Bible. Consequently, in thinking out a theological curriculum, Dr. White concluded that the study of the Bible must be at its center; he felt that the contents of the Bible must be the source of all constructive thinking in theological education. When we read this thoughtful and lucid analysis of White's thinking, it is well to remember that in his day there was not the general concern to make the Bible an immediate constructive resource that we observe today. And when we discover weaknesses or inconsistencies in White's prescriptions for making the Bible available for constructive work, we must also remind ourselves that, with all the present effort spent on this concern, a generally acceptable method still remains to be developed. Dr. White was a pioneer in an area of theological education that has now become a focus of interest.

J. COERT RYLAARSDAM

HOW CAME OUR FAITH

By W. A. L. Elmslie. Scribner's, 1949. 417 pp. $3.25.

Principal Elmslie of Westminster College, Cambridge, has written this very readable book on the Old Testament especially to illustrate that the central affirmations of Israel's religion are also basic in the Christian faith. Hence, he tells us, he shied away from giving the book a title such as "The Religion of Israel." The book consists of three parts. The first discusses Old Testament literature, modern scientific methods for studying it, and the history of the Bible in the life of the church. The second section deals with the geographical, cultural, and religious factors that conditioned Israel's beginning. The third part, more than half of the book, traces the growth of the distinctively Israelite heritage, beginning with Moses. This is the section which also gives us an insight into the author's version of the Christian faith he seeks to illustrate.

In studying this book, the impression grows on one that this is a priestly and conservative rather than a prophetic and evangelical version of biblical faith. The author is so deeply attached to the cultural heritage of Christian civilization, especially in its British form, that he thinks of God's activity as consisting primarily in the defense and inner healing of this particular heritage. He is assured, by his own faith and that of the Old Testament, that the brutal Assyrians and Nazis and all the other "Gentiles" await the annihilation of God. Like the prophets, he also knows that the sins of the elect cannot go unpunished; and, like the prophets, he mentions the cruelties, the materialism, and idolatries of the elect. But he never quite dares to contemplate the possibility that the heritage he values so justly might, after all, not be the final instrument of God's purpose. Here he seems to stop where the prophets go on. He sees punishment and purification but hardly the destruction of death followed by the grace of resurrection. A deeply sensitive and tender spirit speaks in this strongly moralistic version of the faith.

J. COERT RYLAARSDAM

THE PSALMS

Translated and Interpreted in the Light of Hebrew Life and Worship. By Elmer A. Leslie. Abingdon-Cokesbury, 1949. 448 pp. $5.00.

This work is not a commentary or even an introduction to the Book of Psalms. The author has quite obviously taken questions of text and reconstruction seriously, but what he presents to the reader is the end-product of these researches. There are few notes to explain his departures from the traditional readings. If at times one may disagree with him over his choice of a text to be translated, one must admit that the necessity of making a wise choice between possible readings will always lead to such difference of opinion. In Dr. Leslie's case it may be added that if the psalmists did not speak in these exact words, the thought expressed is certainly not inferior to their best.

Dr. Leslie has held fast to his desire to present an interpretation which will be of value to all readers. To this end he has presented the psalms, not in their usual order, but by groups, the individual members of which display a definite affinity. Each group is given its own general introduction. The explanations of the text and the appreciation in each case precede the translation, which is given section by section. The reader is therefore prepared to understand that section as a whole before he reads it. The interpreter's keen insight, his sympathy with the purpose and temper of the different psalmists, his ability to project the atmosphere and deep religious feeling (even the sometimes all-too-human outbursts) so that the reader of today may relive those experiences and find in them an outlet for his own praise and prayer, sorrow and thanksgiving, despair and trust—all these qualities make this book a fitting exposition of what the author calls "the priceless classics of the soul's quest for God."

A. DOUGLAS TUSHINGHAM

THE BOOK OF THE TWELVE PROPHETS

Vol. I: Amos, Hosea and Micah. By Julius A. Bewer. Harper, 1949. 79 pp. $0.50.

This little volume is the first issue in "Harper's Annotated Bible Series." The King James Version, utilized as the basic text, is here rearranged to differentiate the original poetry and prose. There is a general introduction giving the historical background of the work of the eighth-century prophets and a discussion of the prophets and their writings. In addition, each book is provided with its own introduction, and the text is carefully annotated throughout.

It is surprising how much valuable material Professor Bewer has been able to include in this little book. He has preserved the literary and sentimental values of the traditional text while heightening its moral and religious values for the reader by explaining and interpreting much that was obscure in that text. If other volumes of this series maintain this high standard, the Bible should again become a storehouse of truth and inspiration for thousands to whom the "King James" is the "Holy Bible."

A. DOUGLAS TUSHINGHAM

UNDERSTANDING CHRISTIANITY

By Edgar M. McKown and Carl J. Scherzer. Ronald Press, 1949. 162 pp.

Understanding Christianity is a brief introduction to basic themes of Christian faith. It is intended for college and nurses' classes and, one would judge, for short-term or extra-curricular courses. The chapters are simply written and expository in character. For the most part they are not controversial and consistently avoid "preachiness." They do not intend to be conclusive; questions at the close of each of them point to matters for discussion. Experiences of one of the authors as a hospital chaplain appear to be reflected at numerous points; these give the book concreteness. Firm theological basis is often lacking, however, and biblical and modern psychological insights are not integrally related.

GEORGE GORDH

RECOVERY OF MAN

By F. R. Barry. Scribner's, 1949. 109 pp. $2.00.

"The Gospel and Humanism belong together" (p. 18). This is the theme which F. R. Barry presents with vigor, eloquence, and urgency. The desperate need of the present is

that they be brought together. Theologians who ignore or deride man's full humanity do violence to the gospel. Humanists who ignore or deride Christian faith betray humanism. If necessary, however, Christianity can go on alone; humanism cannot (p. 40). *Recovery of Man* is really an outline of a book rather than a book; the book could not be written by any one man. The outline indicates the problems to which Christians must address themselves in thought and in action; it indicates also the direction in which the solution lies.

GEORGE GORDH

THINKING CHRISTIANLY

By W. Burnet Easton, Jr. Macmillan, 1948. 136 pp. $2.50.

Professor Easton explores what it means for a mid-twentieth-century Christian to address himself to some of his urgent questions with the initial assumption that he trusts God as revealed in Jesus Christ. Such matters as prayer, death, evil and suffering, and the church are considered. One cannot read the book without raising questions about the author's assumptions and conclusions. But neither can one read it without raising questions about one's own assumptions and conclusions. And this, I take it, is what Professor Easton wants. The book probes the reader's thought and life, for it forces him to locate the central problem of life where Christians should not forget to locate it: in the question, "What do I finally trust?"

GEORGE GORDH

THE GREAT AWAKENING IN NOVA SCOTIA 1776–1809

By Maurice W. Armstrong. American Society of Church History, 1948. 141 pp. $3.00.

The story of "the Great Awakening in Nova Scotia" is the story of the emergence, rise, development, and consolidation of revivalistic dissent in the Maritime Provinces, and hence much more inclusive than the title might lead one to suppose. Here again was reenacted the struggle between the upholders of "church order" according to the patterns of "classical Protestantism" and the "New Light" revivalists of the "left-wing," resulting in the familiar compromise and church organizations incorporating elements of both which make the American denominations unique.

The high point of this study, which suffers somewhat from "dissertation myopia," is the discussion of the life and rather original, mystical theology of Henry Alline (chap. iv and pp. 91–104)—a life that William James considered was "fit to rank, for its austerity and single-mindedness, with that of the most devoted saints" (*Varieties . . .*, p. 220). Alline, whose work exactly spans the Revolutionary War (he started to preach in April, 1776, and died in February, 1784), most clearly articulated a "New Light" theology for the revival in several printed works, was its most effective promoter, and was instrumental in founding six separatist "New Light" churches. These sections alone will repay a reading of the book.

SIDNEY E. MEAD

THE HOLY IMPERATIVE

By Winston L. King. Harper, 1949. 224 pp. $2.50.

If you are interested in a thorough study of the relationship between religion and ethics, if you have been disturbed about the problem of faith and practice, if you have been searching for an authoritative explanation of why Christian ethics are superior to the morality of the "ethical societies"—you will be heartened by the insights portrayed here. Winston King sets out to prove that ethics rooted in religion (particularly the Christian religion) produce deeper moral insight and have far greater sustaining power under pressure than secular ethics. He is convincing! After outlining the historical relationship between religion and morality, he proceeds to demonstrate that ethics which are *discovered* as a part of the goodness of the universe are superior to secular ethics *created* out of man's own experiences. Forgiveness and universal love are two specific discoveries originating in Christian ethics which have never been approached by secular ethics. There is a "Holy Imperative" motivating Christian ethics so that men can stand "against odds and under conditions which other ethical systems find insuperable."

ROBERT A. EDGAR

Glenview, Illinois

WHEN THE LAMP FLICKERS

By Leslie D. Weatherhead. Abingdon-Cokesbury, 1949. 206 pp. $2.50.

A famous preacher in an equally famous parish writes twenty-one answers to the same number of questions regarding difficult points in Jesus' sayings. The questions were asked at Sunday night forums in City Temple, London. Each answer is expanded into sermon length. In general, they are questions about the miracles and parables, the second coming, the meaning of heaven and hell, judgment, sin and forgiveness, prayer, the nature of God, family life, and the plan of Christianity today. One is on the priesthood of all believers. Two of the twenty-one deal with Christianity and society. One is on communism and one on Jesus and wealth.

Social subjects are almost left out. Either the congregation did not ask questions of sociological consequence or the author did not choose to include them in the range of the collection.

All answers show scholarship. The book is replete with references to experts and scientific evidence. The author writes fully what is in his mind and in the mind of his congregation as well and expresses himself with candor about sex, family life, graft in business, personality complexes, and fears. The sermons are enlivened with texts, interesting illustrations, humor, and quotable poems. They reveal a sympathetic pastor who is close to his people.

PHILLIP W. SARLES

Chicago

THE GREATEST QUESTIONS OF THE BIBLE AND OF LIFE

By Clarence E. Macartney. Abingdon-Cokesbury, 1949. 223 pp. $2.00.

These eighteen sermons by the minister of the First Presbyterian Church of Pittsburgh, Pennsylvania, are typical of his preaching. They probably were much more moving to the hearer than they are to the reader. They suffer from a spoken style that runs to involved sentences.

Granting his conservative theological thesis, they are closely and well developed. Their power lies in touching the personal choices and commitment of the hearer.

ROSS CANNON

Wilmette, Illinois

THE ADVENTURE OF PRAYER

By Donald J. Campbell. Abingdon-Cokesbury, 1949. 92 pp. $1.25.

In this book of less than one hundred pages Donald Campbell, bishop of the Los Angeles diocese of the Episcopal church, has most adequately fulfilled his purpose: "To deepen prayer life of those already praying and to inspire the beginning, or resuming of prayer by those who are not."

His chapters on "Unanswered Prayer" and "Growth in Prayer" will broaden everyone's concept of the full discipline of the devotional life. This is an excellent primer for a prayer group.

ROSS CANNON

Wilmette, Illinois

PRAYERS OFFERED AT THE OPENING OF THE DAILY SESSIONS OF THE UNITED STATES SENATE DURING 1947–1948

By Peter Marshall. Senate Document No. 170. United States Government Printing Office, Washington, 1949. $0.30.

Nowhere among my books of prayers is there a volume in which I find greater examples of devotional insight and arresting phraseology than this. The disciplined pungency of each prayer is a masterful example for any of us who leads in public worship. Don't fail to get this pamphlet.

ROSS CANNON

Wilmette, Illinois

THE CREATOR AND THE ADVERSARY

By Edwin Lewis. Abingdon-Cokesbury, 1948. 279 pp. $3.00.

The author is concerned that the simple statement of belief in the love of God set against the fallibility of men should not be regarded as the complete answer to the reality of evil. Reaffirming his belief in the reality of the redemption offered by God through Jesus Christ and in the reality of human free-

dom, he rejects the traditional statement of original sin in the framework of Adam's fall. Augustine's emphasis of this as the determinative factor in accounting for evil in the universe as well as in the human being is rejected as well.

"The ground of evil," says Dr. Lewis, "is outside both the nature of God and the will of God, and is found in the Adversary, or in the demonic standing over against God in an absolute 'otherness.'" This evil comes into life today in exactly the same manner in which it comes into life anywhere. The essence of it is "the spirit of rebelliousness intrinsic to him [man] as naturally constituted." The process of growing up is the process of becoming a rebel, and it is "the counter activity of the Adversary that assures the production of the rebel."

EDWARD F. MANTHEI

Western Springs, Illinois

THE COMMON VENTURES OF LIFE

By Elton Trueblood. Harper, 1949. 124 pp. $1.00.

Taking the "common ventures of life"—marriage, birth, work, and death—Elton Trueblood adds to his "Trilogy for Our Times" a practical and readable interpretation of Christianity applied to the experiences we all share.

For the layman in particular who has lost the sense of relationship between religion and the normal day-by-day concerns of living, here is a book designed to insert a deeper dimension into the secularized concepts of life and death and work. For the minister the volume is perhaps less stimulating than its predecessors, but it is directed to a wider audience and has something of urgent importance to say.

EDWARD F. MANTHEI

Western Springs, Illinois

THE LIFE EVERLASTING

By Cyril Alington. Macmillan, 1948. 121 pp. $2.25.

In *The Life Everlasting* Cyril Alington insists that our attitude toward life everlasting plays too small a part in popular religious life. If it were understood as really continuous with life on earth, and that "the new life" suggested by John and Paul is the self-surrender which is implied in the self-surrender of the Cross, belief in everlasting life would demonstrate itself in good works in accordance with the central doctrines of the Christian faith. The direct and immediate importance of everlasting life would then be made apparent in the life of this world and enable the Christian better to fulfil his role in the religious life of our time.

EDWARD F. MANTHEI

Western Springs, Illinois

PURITY OF HEART

By Søren Kierkegaard. Translated by Douglas V. Steere. Rev. ed. Harper, 1948. 220 pp. $2.50.

This is a revised edition of Professor Steere's translation, first published in 1938. The book belongs to Kierkegaard's period of explicitly Christian productivity and is arranged by the translator for intensive devotional study. It provides an excellent starting point for those who wish to try Kierkegaard first hand.

MALLARY FITZPATRICK, JR.

Detroit, Michigan

PREACHING AND THE DRAMATIC ARTS

By E. Winston Jones. Macmillan, 1948. 123 pp. $2.00.

The thesis of this book is that "the vital function of preaching is only fulfilled as it partakes of the nature of the drama." This does not mean that the preacher is an actor or that preaching is merely drama, but it does mean that the preacher must employ dramatic techniques if he is to convey effectively the meaning of his message and thus influence character.

The author unfolds three important insights which are of concern to every Christian minister. First, he clarifies, in the light of modern psychology, the important role and influence of the emotions in changing thought and character patterns. Second, he tells, in a conversational style, *how* to use dramatic techniques for more effective preaching. Third, he has drawn together, in a concise and illuminating fashion, the most important principles

underlying effective speaking and placed them in a context of reference to vital preaching.

CHRISTOPHER T. GARRIOTT

Homewood, Illinois

STUDIES IN CHRISTIAN ENTHUSIASM

By Geoffrey F. Nuttall. Pendle Hill, 1948. 96 pp. $0.35.

This short book is based principally upon the letters (among the Swarthmore Manuscripts) of four Quakers—Aldam, Farnworth, Holme, and Nayler—who in the 1650's participated with Fox in the leadership of Friends. A final chapter contrasts the somewhat disciplined enthusiasm of early Quakers with the fanatical religious anarchy of the Ranters. It is the high value Nuttall places upon religious enthusiasm that has led him to study those exaggerations which have brought it into disrepute. He is concerned that Christians recover the sense of personal religious experience as the center of faith and the "radiant eagerness" that springs from belief in immediate divine inspiration.

GARFIELD V. COX

University of Chicago

BEARING WITNESS TO THE TRUTH

By Harold Cooke Phillips. Abingdon-Cokesbury, 1949. 219 pp. $2.50.

The message of the preacher and how he comes to the knowledge of the message through authority, reason, intuition, experiment, and revelation is the main theme. With the exception of two chapters on methods of preaching, the material is of general interest and would make good reading for anyone interested in the "philosophy of Christianity." Particularly fine is the chapter on "Ways of Knowing the Truth." One criticism which could be made is the overabundance of quotations. Often the reader wishes for longer stretches of the author's own expression uninterrupted by quotations and illustrations. The substance of the present volume was given as the Lyman Beecher Lectures. Dr. Phillips is pastor of the First Baptist Church of Cleveland.

GERALD E. MAGGART

Kansas City, Missouri

THE CHURCH-SCHOOL TEACHER'S JOB

By Mildred Moody Eakin and Frank Eakin. Macmillan, 1949. 223 pp. $2.75.

Teachers with years of practical experience, the Eakins are able to speak to the needs and problems of the average, intelligent church-school teacher. More than that, they communicate something of the joy that can be found in a pupil-teacher relationship and remind us that this is a possibility for all teaching.

The content is as down to earth as the title, dealing with such matters as keeping pupil records, maintaining order, and planning units of study. Those who are familiar with Mrs. Eakin's books will not, however, expect a conventional treatment of any of these subjects. Also included are an analysis of denominational helps available, a discussion of church and home relationships, and a brief history of the Sunday school movement—the last wisely put at the end instead of the beginning. There are many apt illustrations, reflecting the authors' satisfying experiments with experience-centered curriculum.

This is not a book for those who are seeking a philosophy of religious education. It is not for the traditional type of teacher who is unwilling to experiment with new techniques. But placed in the hands of superintendents, teachers who wish to do a better job, and new teachers who wish to face their task intelligently, it should enrich the teaching program of any church school.

MABEL BREHM

Des Plaines, Illinois

CHILDREN AND RELIGION

By Dora P. Chaplin. Scribner's, 1948. 223 pp. $2.50.

Dora Chaplin attempts "to outline the potential religious growth of children in a troubled world, and to offer practical suggestions to parents and teacher who can help them to realize the only heritage of which no man can rob them—a growing faith in God." There is no question as to the importance of the task to which the writer sets herself. The opening chapter, "The Need of Our Time," buttresses her position that children need re-

ligion. The author convinces the reader that she speaks from practical experience. No armchair strategist, she has worked with all kinds of children and evidently of various ages. The quotes from the children in the book enliven it and provide the humor, e.g., the author wanted an eight-year-old to take her Bible to summer camp with her. The girl came and whispered in a confidential manner: "I don't want to hurt God's feelings, but the Bible is an awfully long book, isn't it?"

The large number of long quotations in the book are relevant but undigested. They really do not add much to the flow of thought. The author should have digested them and woven them into the text of her argument. The book therefore becomes slow reading because of poor organization in some of the chapters. An attempt is made to deal with many different and vital aspects of the religious education of children without treating a smaller number exhaustively.

The suggestions of children's books, both religious and secular, are excellent. They become valuable because the writer goes into detail as to their greatest usefulness with various aged children. Dora Chaplin says that religious education should make available "the accumulated treasures of Christian life and thought in such a way that God in Christ may carry on His redemptive work in each human soul and in the common life of man." Her book can be for the minister or intelligent layman a helpful handbook to that end.

SERGE F. HUMMON

Rapid River, Michigan

THE THIRD STRIKE

By Jerry Gray. Abingdon-Cokesbury, 1949. 59 pp. $1.00.

Like a voice from the dead comes this gripping self-analysis by an enslaved alcoholic whose account of his own tortured soul was cut short only by the author's suicide. The writing is brilliant, the story moving, and the insights most revealing in terms of what goes on in the mind of the drinker. This book is a must for every minister in a day when alcohol is winning more souls than Christianity.

JULIAN J. KEISER

Chicago

THE UNITED NATIONS' CHALLENGE TO THE CHURCH

By Hugh C. Stuntz. Abingdon-Cokesbury, 1949. 169 pp. $1.75.

In a time when religious people are too quickly disillusioned with the United Nations, this book serves the useful function of lifting up the fundamentally religious character of the U.N. Charter and the challenge of the church to provide the spiritual leadership which the U.N. needs if it is to succeed. Here is a readable, inspirational, and instructive book which should inform and stir laymen and ministers alike to intelligent and enthusiastic support of this significant new world organization. The book is studded with flashes of insight and with homiletical gems which will brighten many a sermon on any of the great Christian themes.

JULIAN J. KEISER

Chicago

THE CHURCH'S MINISTRY IN OUR TIME

By Henry Knox Sherrill. Scribner's, 1949. 162 pp. $2.00.

The presiding bishop of the Episcopal church has no parochial view of the Christian church. This book on the church's ministry in our time reveals an adequate concept of the church. Here, in these Lyman Beecher Lectures at Yale, is critical and penetrating analysis of the modern world and the Christian church. Here, also, are the resources of our faith for the spiritual restoration of both. The last chapter on "The Minister" reveals how "God's Man" can become not the least among these strong resources.

ARTHUR D. GRAY

Chicago

WILLIAM LAW

By Henri Talon. Harper, 1949. 106 pp. $2.00.

This brief but scholarly treatise by a French author casts more light upon the literary significance of Law than it does upon his character and spiritual development. However, the man is revealed in his writings, in the devotional classic *Serious Call* in particular. Here

we meet the spiritual son of Boehme who, in turn, became the spiritual father of Wesley, Johnson, and Coleridge. The mystic is likewise the fiery nonjuror and astute opponent of the Deists, a sharp wit and logician. In such a setting his utter denunciation of all stage entertainment appears incongruous. No moral neutralism for this modern Tertullian! Like the latter he also evinced an excessive depreciation of reason. Unlike Luther he failed to accept the ordinary calling of life (*Beruf*) as a sacred vocation. Despite his shortcomings, and they were few, "the greatest English prose mystic" merits our attention and study.

ARTHUR W. NAGLER

Evanston, Illinois

PASTORAL WORK AND PERSONAL COUNSELING

By Russell L. Dicks. Rev. ed. Macmillan, 1949. 195 pp. $2.50.

This is a new and revised edition of a useful volume first published in 1944. There are two major changes in the revision. First, the setting has been altered from that of wartime conditions to the more general conditions prevailing now; this is a big help for contemporary reading. Second, a series of eight calls on a parishioner is introduced, with some analysis, a kind of material not included in the first edition.

This book will continue to be one of our basic guides on pastoral care. But one regrets that the revision does not contain more case or interview material and more systematic analysis thereof; and also that it does not lead toward a more comprehensive statement of a theory of pastoral work. But what it tries to accomplish, in giving a bird's-eye view of pastoral work, is well done.

SEWARD HILTNER

New York City

THE SEVEN STARS

By Toru Matsumoto. Friendship Press, 1949. 213 pp. $2.50, cloth; $1.00, paper.

Seven middle-school boys, pledging mutual loyalty to each other no matter what may happen, part company at the end of the school year and, like the seven stars of the Great Dipper, move across the critical years of Japan's history from 1928 to 1947. Here is an intimate account of what the Japanese people did and thought during those years of rising militarism, war, and final defeat. The "Seven Stars" are intensely human characters and the Western reader cannot help but be sensitive to the deep spiritual and emotional conflicts which motivated their varying reactions to external political circumstances. The author, like so many Japanese addressing themselves to the American public these days, is uncritical of our share of guilt in the recent war. By trying not to offend American readers, he fails to come to terms with some of the causes of the war, which, unfortunately, were not monopolized by Japanese militarists.

YOSHIO FUKUYAMA

Chicago

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It is advisable that a list of five titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

The following is a list of new books added lately:

Bible Study:

*Leslie, E. A. The Psalms
Robinson, H. W. The Cross of Hosea
*Scott, E. F. The Purpose of the Gospels
Thurman, Howard. Jesus and the Disinherited
*Weigle, L. A. The English New Testament

Church History and History:

Braden, C. S. These Also Believe
Burckhardt, Jacob. The Age of Constantine the Great
Dawson, Christopher. Religion and Culture
Garrison, W. E., and De Groot, A. T. The Disciples of Christ
Horton, W. M. Toward a Reborn Church
Latourette, K. S. The Emergence of a World Christian Community
Löwith, Karl. Meaning in History
Manson, T. W. The Church's Ministry
Niebuhr, Reinhold. Faith and History

Psychology:

Bonthius, R. H. Christian Paths to Self-acceptance
Dunbar, Flanders. Your Child's Mind and Body
Havighurst, R. J., and Taba, Hilda. Adolescent Character and Personality
Hollingshead, A. B. Elmtown's Youth
Hollingworth, H. L. Psychology and Ethics

Philosophy, Theology, and Science:

Beer, S. H. The City of Reason
Meland, B. E. Reawakening of the Christian Faith
Schilpp, P. A. (ed.). The Philosophy of Ernst Cassirer
Swenson, D. F. The Faith of a Scholar
Wahl, Jean. A Short History of Existentialism
*Williams, D. D. God's Grace and Man's Hope

Practical Theory and Worship:

Maves, P. A., and Cedarleaf, J. L. Older People and the Church
*Phillips, H. C. Bearing Witness to the Truth
*Sherrill, H. K. The Church's Ministry in Our Time

Social Ethics and Sociology of Religion:

Koestler, Arthur. Insight and Outlook
MacIver, R. M. Discrimination and National Welfare
*May, H. F. Protestant Churches and Industrial America
Warner, W. L. Social Class in America

* Reviewed in this issue.

Religious Education:

ANSHEN, R. N. (ed.). The Family: Its Function and Destiny
BENEDICT, A. E., and FRANKLIN, ADELE. The Happy Home
BOWER, W. C., and HAYWARD, P. R. Protestantism Faces Its Educational Task Together
*EAKIN, M. O., and EAKIN, FRANK. The Church-School Teacher's Job
LANDIS, J. T., and LANDIS, M. G. Marriage Handbook

Drama, Biography, and Literature:

COHEN, M. R. A Dreamer's Journey
DREW, ELIZABETH. T. S. Eliot: The Design of His Poetry
*GRAY, JERRY. The Third Strike
GIDE, ANDRÉ. Dostoievski
HERRICK, E. C. Turns again Home
JONES, E. D. Lincoln and the Preachers
MILLER, ARTHUR. Death of a Salesman
NEILL, T. P. Makers of the Modern Mind
RUSK, R. L. The Life of Ralph Waldo Emerson
SHEEAN, VINCENT. Lead, Kindly Light

EVAH OSTRANDER, *Librarian*